

China Reconstructs

VOL. XXII NO. 2

FEBRUARY 1973





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PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)



CONTENTS

INDUSTRIAL DEVELOPMENT AND POLLUTION CONTROL	2
THE OLUNCHUN PEOPLE TODAY	6
KARMO — NEW CITY AT THE BASE OF THE KUNLUNS	9
REVIVAL AFTER THE HEART STOPS <i>Ho Jung-chuan</i>	15
ACROSS THE LAND: TANGKANGTZU HOT SPRINGS SANATORIUM	18
MANY NATIONALITIES UNITE AGAINST DROUGHT <i>Hsin Wen</i>	20
AN ANCIENT IRRIGATION SYSTEM RENOVATED	22
AFTER SCHOOL	25
SPORTS: JUNIOR NATIONAL COMPETITIONS	28
CULTURAL NOTES: SONGS AND DANCES FROM EVERYDAY LIFE	30
THE ACROBATS (PICTORIAL)	34
TWO ACROBATIC TROUPES	36
LANGUAGE CORNER	39
LESSON 12: A FILM RECEPTION	
LESSON 13: VISITING THE RED FLAG ELECTRICAL MACHINERY PLANT	
THE NEW LEADER FROM THE COUNTY	41
OUR POSTBAG	44

COVER PICTURES:

Front: Kazakh commune members near Karmo in the Tsaidam Basin, Chinghai province (see p. 9). **Back:** A herd of their horses.

Inside front: Geese and ducks in a Chekiang province commune.

Inside back: Young middle school graduates in the Great Northern Wilds in Heilungkiang province.

Editorial Office: Wai Wen Building, Peking (37), China.
Cable: "CHIRECON" Peking. **General Distributor:**
GUOZI SHUDIAN, P.O. Box 399, Peking, China.

INDUSTRIAL DEVELOPMENT AND POLLUTION

CHINA is now working in a planned way to prevent and eliminate industrial pollution of the environment by what we call the "three wastes" — waste gases, liquids and residues. A good beginning has been made on this in the past few years.

Redistribution of Industry

As a result of imperialist aggression and plunder, industry in semi-feudal, semi-colonial old China was mainly concentrated in a few big coastal cities, while the interior had very little. Our planned economic construction is changing this irrational situation step by step. While making full use of the old industrial bases along the coast, we have developed a lot of industry throughout the vast areas of central China, and the northwest and southwest. While benefiting economic and cultural development in these regions, it also makes it easier to bring industrial pollution under control.

We are pursuing a policy of building more industrial towns elsewhere in order to avoid over-concentration of industry and population in the older big cities. This means less industrial waste and garbage to be disposed of in any one place. It also facilitates the policy of combining industry and agriculture, city and country.

New-type Oil Towns

The Taching oilfield provides an example. In its early days an argument arose about what kind of residential community it should have. Some, following the usual principles of city planning and construction, held that it should be an "oil city" capable of accommodating several hundreds of thousands of oil workers and their families. It would have to be lo-

cated a great distance from the field itself. The Communist Party committee and workers at the oilfield studied Chairman Mao's teachings and examined their own experience and came to the conclusion that this would have the following disadvantages: it would mean a long trip between living quarters and work; it would widen the difference between city and country; and it would cut the workers' families off from collective productive labor. Such a plan

would just mean building one more city with the problems of urban environment.

The proposal to build a big city was discarded. Instead, more than a hundred smaller communities were set up scattered over a vast area between the extraction districts. The workers can be closer to their jobs and their families can be organized for work on the land nearby. The latter have now reclaimed about 10,000 hectares, on



ON CONTROL

which are produced thousands of tons of grain and vegetables annually. Such communities of simple, conveniently located dwellings not only provide a more healthful environment for the workers to live in, but also make for the combination of industry and agriculture, city and country.

Transforming Old Cities

Old industrial cities are gradually being transformed. Take

Shanghai, for instance, where before the liberation imperialist capital built factories to plunder China's resources and exploit her cheap labor power. Factories located in and among areas where the working people lived spewed forth their poisonous smoke, emptied out their poisonous residues and dumped their refuse without restriction, creating a very unhealthy atmosphere. After liberation the people's government began transforming China's largest city into a new socialist one.

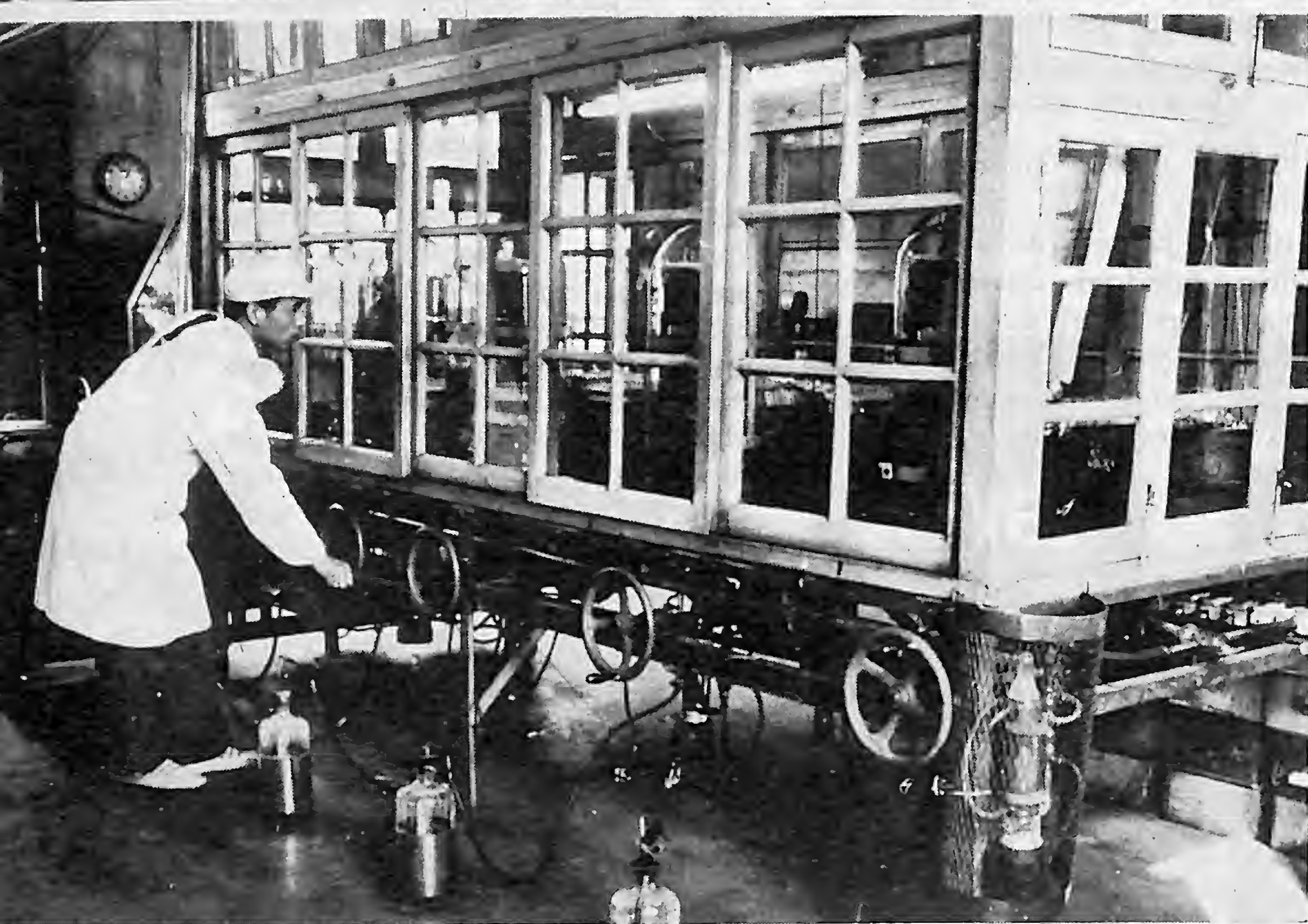
The first stage included covering the open sewage channels and building boulevards above them. Three hundred miserable slum areas were torn down and new "workers' village" housing projects constructed on the sites, providing new homes for over a million people.

A second measure was to adjust the distribution of industry. About 1,000 factories located near residential areas were considered particularly harmful. These were rather small factories using crude equipment and backward technological processes. During the First Five-Year Plan (1953-1957) the government began moving most of these outside the city and renovating them to reduce pollution, improve working conditions and facilitate production.

When new industrial plants are set up, they are constructed outside the city. New industrial districts for chemicals, electrical machinery, instruments and meters, metallurgy and oil refining have been set up at distances up to 20 kilometers from the city. A "buffer zone" between them and the city helps curtail pollution in the inner city.



The Taching oilfield has not only industry (left) but agriculture (above), strips of cropland farmed by oil workers' families between the scattered settlements.



A protective hood seals off mercury fumes (bottom) at the Shanghai Medical Appliances Plant. Purifiers (top) remove mercury before the air from the hoods is released into the atmosphere.

Utilizing Waste

Full utilization of wastes — converting hazards into benefits — is another important measure. Some progress has been made in this respect. Tail gas from oil refineries used to be poured into the air. Now from this gas many petrochemical units recover valuable chemicals used in making things like synthetic fibers and rubber, plastics and chemical fertilizers. Coal rocks and slag which when dumped formerly covered huge areas of farmland, are now being used in the production of chemical raw materials, fertilizers, cement, bricks and refractory materials. From the toxic tail gas from nonferrous metals refining, large amounts of sulphuric acid are

being recovered. Several hundred products are now being made out of wastes from chemical, insecticide, pharmaceutical and light industrial production.

The recovery and utilization of wastes is an integral part of national planning for basic construction. Projects for this purpose are required to go into operation at the same time that new factories and mines go into production. Industrial departments are working together with research units to improve production processes so as to reduce or eliminate pollution.

Chemical raw materials recovered from waste from the production of chloromycetin at the Northeast General Pharmaceutical Factory in Shenyang, Liaoning province.

Research is also being done on ways to counteract the harm caused by remaining health hazards, and to find ways of treating diseases caused by them.

All for the People

In our country, what benefits the people, the country and the whole is given first consideration in everything that is done. Therefore some areas and enterprises allocate a certain portion of their funds for treatment of sewage and other wastes. This may yield them little or no profit, but from the point of view of the



whole, of preventing pollution of the air, rivers and water sources, protecting aquatic life and supporting agriculture, this means great profit indeed. Therefore these departments do so readily.

The Northeast General Pharmaceutical Factory had once been concerned only about their own needs in production and about economic considerations, and gave little thought to the interests of the whole. During the cultural revolution its revolutionary committee organized the factory's workers and technicians to tackle the problem of pollution. A waste



A research group at the Lenghu oilfield in Chinghai province investigates for wastes that can be utilized.

acid formerly discharged into sewage channels which emptied out in the suburbs is now used in making chemical fertilizer; a noxious by-product from the production of chloromycetin serves as a basis for a herbicide. In the past two years the factory has found more than 300 kinds of usable materials that can be recovered from wastes. From about a hundred of them now being utilized, 4,000 tons of chemical raw materials have been recovered.

Everybody Lends a Hand

Work to eliminate the hazards of industrial waste reaches into many fields of endeavor. It can be accomplished only by arousing the masses for mass action. Leading cadres and technicians in factories, mines and industrial departments are working in close association with the workers to investigate the harm caused by wastes, their sources, safe levels and methods of prevention. Many seemingly thorny problems have been readily solved with simple equipment and through combining modern methods with home methods. Peking, Shanghai, Shenyang and

other cities are now mobilizing the masses to rebuild boilers and install simple equipment which can remove fly-ash.

From their own experience the Chinese people are keenly aware that only by building an independent national industry can the people's livelihood be continuously improved and the country become strong and prosperous. Growth of industry is bound to present greater environmental problems. Social progress and the advance of science and technology can help solve them; we believe, however, that the key to solving them is action by the masses, that is, bringing their initiative and wisdom into full play on the principle of "everything to benefit the people".

China has made some progress in eliminating pollution but we still do not have much experience. And even when old problems of waste are solved, the use of new materials, technological processes and techniques and production of new products will create more problems. Ending environmental pollution is indeed a long-term project.



THE OLUNCHUN PEOPLE TODAY

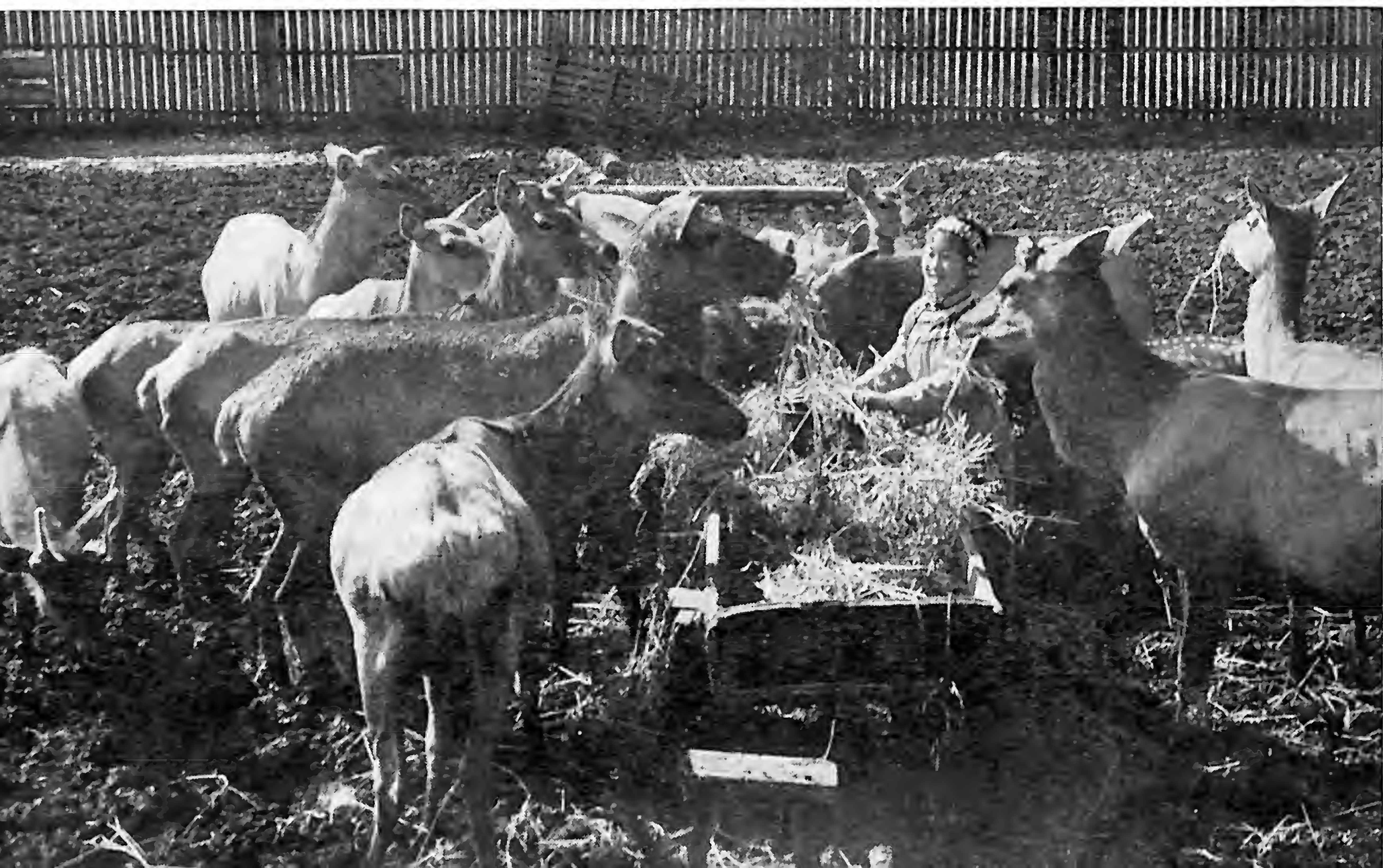
Staff Reporter

Left: The Olunchuns now drive their own tractors through their fields of wheat.

Below: Olunchun women and children photographed near their permanent settlement.



Wild deer raised in captivity by a production team.



TO GET to the Hsinngo People's Commune near China's northern border, from the Sunke county town on the banks of the Heilung River you travel over winding paths through the tall white-birch forests of the Lesser Khingan Mountains. The commune, particularly its Hsinngo brigade, is the home of many of the Olunchun people, one of China's smallest nationalities.

Before liberation the Olunchuns led a rough, hard life as migrant hunters in the Greater and Lesser Khingans. Beginning in 1953 the Communist Party and People's Government helped them to settle down. The Hsinngo brigade is a new village built since then. Among the commune's 600 members are also people of the Han, Manchu, Mongolian, Tahir and Owenk nationalities, as well as a group of young graduates from the cities.

Mechanizing Farming

It was the height of the wheat harvest when we arrived at the commune. The Olunchuns' first generation of tractor drivers were piloting the China-made Tungfang-hung (The East Is Red) tractors and large combine harvesters through a sea of golden wheat, and on the concrete threshing floor winnowing machines were humming. The roar of the machinery of the commune's small electric power station echoed through the mountains. Who would think that until less than 20 years ago the Olunchuns had never tilled the soil?

Before liberation the Olunchuns, then numbering less than 1,000 persons, were cruelly oppressed by the reactionary ruling classes. Migrant hunters, they seldom had grain to eat; they lived on the meat of wild animals and wore nothing but clothing made of skins. When



Militiawoman.

they first settled down they learned to farm on 75 *mu* of land and grew mainly vegetables for themselves and fodder for their horses. Food grain was supplied by the state, brought in from other areas. In 1963, on the tenth anniversary of their settling down, the government gave the brigade a new tractor in order to help them speed agricultural development. In 1964 they were producing more than enough grain to feed themselves and had a surplus to sell to the state. The area under cultivation gradually increased to 2,300 *mu*.

Since the cultural revolution they have bought two more tractors, a combine harvester, a threshing machine and a great many semi-mechanized farm tools with funds from their expanded production. Mo Chu-sheng, the first Olunchun to learn to drive a tractor, now heads the farm machinery team.

While mechanizing their farming, the Olunchuns and commune members of other nationalities went into a battle to build a reservoir. In two years of hard work they completed the project and it is now in use. They also dug more than 4,000 meters of canals for drainage, which enabled them to turn 450 *mu* of low-lying waterlogged land into fertile fields. This



brought the commune's land under cultivation to 6,900 *mu*. Grain production showed quite a big increase in 1971. After grain for food, fodder, seed and reserves was deducted, their surplus sold to the state was greater than the commune's entire production in 1965. In 1971 the commune succeeded in growing 60 *mu* of paddy rice in their high cold region — for the first time they are eating rice they themselves have grown.

Diversified Production

Before they settled down hunting was the Olunchuns' main form of activity. Now hunting is done in a planned way, and farming and various kinds of sideline production they have developed are also their work. While we were at the commune a hunting team returned with a stock of the valuable items for which they hunt the animals: bear gall, which is used in traditional medicine, and elk skins and elk sinews, a culinary delicacy. Mo Hsi-sheng, an old Olunchun hunter, explained that today they don't hunt in the same way as they did before they settled down. Formerly they killed any animal they came across, even rare game, giving no consideration to preserving the species. In 1957, after the government issued a call for the protection of rare wild animals, they began to capture deer and breed them in farms. This protects the deer population and opens up greater possibilities for production of antlers, also used in Chinese traditional medicine.

Today the commune has a herd of 79 red deer. Most of them were captured in recent years, but a few were born and bred in captivity. The Hsinngo commune has supplied more than 50 red deer to other communes and brigades who want to raise them. Average antler production is 55,000 grams a year.

In the old society because of unfair exchanges with unscrupulous traders the Olunchuns got very little for their bear gall, antlers and pelts. Now the supply and marketing cooperative which sells the commune members farm tools and things needed for daily living also buys the products from their hunting at fair prices. In 1971 the com-

mune made 45,000 yuan from the sale of 65,000 grams of antlers to the state.

Since 1964 when the first stock-raising team was set up, the Olunchuns have also developed that line. They now have 220 head of cattle and horses. In the last few years their stockmen have crossed a local breed of horse with a good outside breed to create a tougher, stronger strain with greater resistance to cold. The commune also raises poultry and pigs; the present 300 head means an average of nearly three pigs per household. Bee-keeping was started in 1971 and fish-breeding in 1972. When other work is slack the commune members go to the mountains to collect medicinal herbs, hazelnuts and mushrooms and other edible fungi for sale. Such sideline production makes a contribution to socialist construction and brings in additional income for the commune and brigades and to the individual family.

Now in the depths of the forest there are also some small industries — a small grain-processing mill, a power station and a farm equipment repairshop started by the Olunchuns.

The Road to Prosperity

Before the liberation, through the cold of winter and the heat of summer the Olunchun people roamed the mountains for game, living in tents, in summer made of birch bark, in winter of hides, with only a fire for light and warmth. Now that they have settled down in houses built with help from the Party and government, they have ample food and clothing, and electric lighting and wooden furniture. The utensils of birch bark they used in the past have been replaced by those of aluminum or iron. They have cotton or wool for clothing and bedding. People who only a few years ago were sewing their clothing with deer sinews because they had no thread are now buying sewing machines: eighteen of the 61 Olunchun households in the commune have them. Watches and bicycles are no longer new things to them, and nearly all the households have radios or rediffusion speakers.

The development of production has continually increased the commune's collective funds as well as individual members' incomes. In 1971 the commune's total income from farming and sidelines was three times that for 1965, the year before the cultural revolution. An able-bodied worker made 800-900 yuan, and the average annual earning per worker was between 600 and 700 yuan. This meant an average income of 210 yuan per capita. The commune has collective funds of 800,000 and a bank deposit of over 50,000 yuan.

Before, nearly all the Olunchuns were illiterate; they began going to school only after they settled down. Primary and middle-school education are free. Some of the young people are now in college.

Although the commune is deep in the mountains, it has a lively cultural life. At the Spring Festival and other holidays young people of the various nationalities get together to put on performances. They are also keen on basketball and table tennis. Recently the commune bought a film projector, and an Olunchun commune member was trained by the county to operate it.

Before the Olunchuns settled down their numbers were decreasing. Now, in nearly two decades of settled life, the Olunchun population of the Hsinngo commune has doubled. They have medical treatment in the commune clinic at minimal cost through a cooperative medical plan. Members of the Olunchun nationality have been trained as medical workers. Smallpox, typhus, cholera, plague and other epidemic diseases which took many lives in the past have been wiped out. There has been a sharp reduction in the rate of illness from common and endemic diseases.

The people of the Olunchun nationality have the same political rights as all other nationalities in China. Some of them have become members of the Communist Party and of the Communist Youth League. Olunchuns sit on the revolutionary committees of the commune, the county and province.

15 *mu* = 1 hectare (6 *mu* = 1 acre)



Journey to Tsaidam Basin — II

KARMO — NEW CITY AT THE BASE OF THE KUNLUNS

Staff Reporter

ONE autumn day 20 years ago a camel caravan made its way up and down the rolling sand dunes of the Tsaidam Basin. Seated atop one of the camels, 16-year-old Yang Wen-shan strained his eyes in the direction of their destination. Aside from some bald mountains, he could see nothing but desert. On their 13th day out, near the northern slope of the Kunlun Mountains which enclose the basin on the south, they came to a river in the desert.

“Dismount, comrades!” the team leader shouted cheerfully. “This is Karmo.”

The group was a 15-member work team sent by the Chinghai province people’s government to help the Kazakh herdsmen on the grasslands along the Karmo River set up an autonomous district government. Karmo, the site chosen for its center, was named by Mongolian herdsmen, meaning “the place that produces gold”. It stands at an altitude of 2,800 meters.

Yang Wen-shan recalls that the dunes lay all about like burial mounds, covered with sand willows and white thorn bushes. At the sound of the intruders, a flock of antelope dashed into the reeds. There wasn’t a house in sight.

If the place had ever been lively, now it was desolate. The Kuomin-

tang rulers of old China had provoked such feuds between the nationalities that by the time of the liberation, only 600 Kazakh herdsmen remained scattered about the prairie.

The work team set up tents, dug four caves and became the first

settlers in Karmo. They quickly made contact with Kazakh herdsmen for dozens of kilometers around. Working with them they soon had a Kazakh autonomous district government (equivalent to the present-day commune). Roads were built to the rail line and to places in other provinces to facilitate ex-

A middle-school physics class.





A view of the worksite of the hydropower station on the Karmo River.



A Kazakh woman welder at the county farm machinery repair plant.



Weatherman.

A new hospital.



plotation of the rich resources of the Tsaidam Basin and accelerate construction in this outlying region. Karmo thrived as group after group of people from other parts of the country came to settle.

This is the way Yang Wen-shan, who is now a cadre in the department of agriculture and animal husbandry of the Karmo county revolutionary committee, recalled the birth of Karmo during our visit there last fall. "Today Karmo covers an area of 30 square kilometers and has a population of 50,000," he informed us. "It is the political, economic, communications and cultural center of the southwestern Tsaidam Basin."

Downtown Karmo

The streets of Karmo, which are laid out in a neat pattern of straight lines, are an unending stream of trucks, horses and people on Sundays. Among them was a group of herders in Kazakh dress. "Abo (Mother), let's have a look in this store first," a young herds-woman said to an elderly woman riding a camel as she leaped off her horse. Threading their way through the crowd, they entered a department store on the north side of Hohsi Street.

The shelves and counters of the spacious interior were filled with

hardware, electrical supplies, enamelware, textiles, stationery supplies and sports equipment, as well as things like foodstuffs, tobacco and spirits. The doors were jammed with customers. The Kazakh herders picked out some corduroy and flowered silk with the help of a friendly salesclerk.

Comrade Hsia, the head of the store, told us that it began as the Karmo Nationalities Trade Company in 1956 with a tent and two employees, selling only a hundred items. "Now our 25 employees are busy all the time," he said, "and the volume of sales keeps climbing. We did over 1,175,000 yuan worth of business in the first eight months of this year."

In addition to this, the Hohsi Department Store, there are also the Tungfeng Store, a food shop, a store selling local and special products, restaurants, hotels, post offices, theatres and a cultural palace along the two main roads which cross there.

Every year the People's Government allocates funds for more new housing to keep up with the needs of Karmo's growing population. Every year some workers and other residents move into new dwellings.

In the past there were no doctors here. When the herders got sick,

their only recourse was to go to a witch doctor. In 1956 a dozen medical personnel arrived in Karmo. They set up three tents in which they treated common ailments and performed operations of small and medium size. Now there is a new clinic and hospital building with a staff of over 130 doctors and nurses. "We have precision medical apparatus including X-ray and ultrasonic diagnostic equipment and an electro-cardiograph," Pharmacist Chang of the hospital staff told us. "Those tents are a thing of the past." There are four relatively well-equipped hospitals like this in Karmo, with a total of over 800 beds and 1,500 medical workers.

The only school here before 1958 was a nationalities primary school with 100 pupils. Today there are ten primary schools and four middle schools with 5,000 pupils altogether. The trim architecture of the hospitals and school buildings add to the beauty of the city.

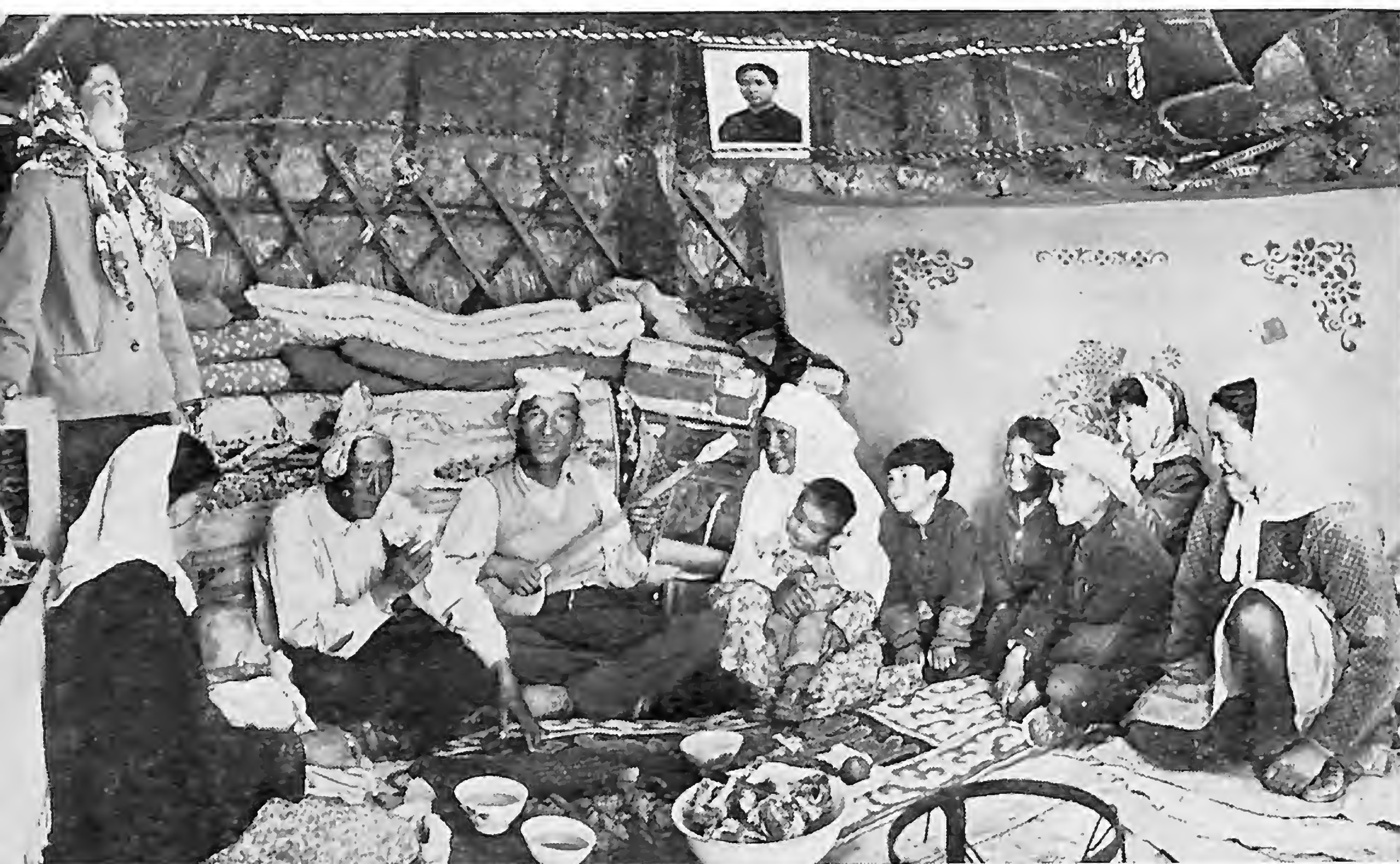
Industrial Center

Karmo is a bustling transportation center. Large quantities of skins, grain, ore, building materials and consumer goods are brought here for transshipment.

Truck repairing was the new city's earliest industry. In 1955 seven truckdrivers set up a few tents at the crossroads where they serviced trucks with nothing but their tool kits. Later the People's Government transferred skilled workers, machinery and equipment from other parts of the country and built workshops.

The plant's deputy office manager took us into the large, bright parts shop. "Our plant has over 600 workers and we have some advanced equipment," he told us. We noticed a few brand-new fully-automatic lathes. "Our body and engine shops overhaul more than 500 trucks a year," he went on. "In recent years our workers have started making cylinder bodies, crankshafts, connecting rods, distributors and other major parts. Last year they trial-produced the Tsaidam Basin's first complete engine."

Kazakh herders in their home on the outskirts of Karmo.



The people of Karmo have opened over 20 small and medium-sized plants to meet the needs of developing industry, agriculture and animal husbandry and their own needs in consumer products. These were set up according to a unified plan by the revolutionary committee and use local resources and improvised methods suited to their conditions. There are factories making machinery, chemical fertilizer and building materials, and those processing skins and foodstuffs.

A large quantity of sheepskins and animal pelts are purchased each year in Karmo. These were once shipped to distant points for processing, and then those that were to be resold in the area were shipped back. In 1970 three workers did the first chemical tanning of hides in Karmo. The tannery now produces high-quality products which are much welcomed by their users.

Karmo used to have to get even its soy sauce and vinegar from outside. Now it is beginning to be self-sufficient. From the bakery, which offers two dozen kinds of cakes, for the first time Karmo residents of all nationalities can buy their favorite type of dessert made locally.

Oasis in the Desert

Originally there wasn't a single tree in Karmo. In 1956 a forestry station was set up. The workers brought poplar cuttings from the city of Sining, 800 kilometers away, and raised saplings. Then they set out a one-hectare grove of mother trees to lay the foundation for afforestation. Later, groves of poplars from Peking, willows from Sinkiang and apple trees were planted. In a little more than a decade the people of Karmo have planted over two million trees and 53 hectares of saplings.

The streets are lined with poplars and willows. Green groves in the city and green shelter belts around it add to its beauty and improve the dry, windy climate.

Southeast of the city a grove of Russian olive trees has been built up since 1958. It presents a strik-



A shop in the truck repair plant.

ing scene, lying between the river on the west and the desert on the east. Strolling along the paths in the grove is a popular pastime after work and on holidays. The place is particularly beautiful in spring when the poplars and willows are in new green and the place is filled with the fragrance of the Russian olive trees in bloom.

Another scenic spot is the Karmo bridge. Two years ago there was only a chain bridge for pedestrians. Trucks and horses had to ford the river. Now there is a 50-meter bridge of reinforced concrete. From the top of it one gets a fine view of the majestic Kunlun range towering into the clouds and the Karmo River rolling below. A hydropower station with three generators is being built not far up the valley. Looking back, one can see blocks of new apartments, on which the finishing touches are being made. Irrigation and shelter belts to control wind and sand make it possible for the

stretches of pasture and farmland on either side of the river to be more lush than ever before.

There is a story they tell in the Tsaidam Basin. On a bright autumn day long, long ago, an old Mongolian lost a camel. He rode his steed all over the desert looking for it. One day he came upon a beautiful place with green shade trees, rich pastures, and a clear murmuring brook. He was intoxicated by the beauty of the scene and only with difficulty managed to tear himself away the next day. When word of it got around among the herdsmen, they all went looking for that beautiful spot, but many years passed without anyone finding it. Perhaps it had been only a dream.

The dream was realized, today's herdsmen say, only after liberation, when economic development of the outlying regions brought cities like Karmo, Lenghu, Telingha and Tulan into being.



A shady street in Karmo.

The desert has changed.



Revival After the Heart Stops

HO JUNG-CHUAN

YANG WEN is now four years old. He moves quickly, has a good memory and speaks clearly like any normal healthy child. Yet just two years ago, after he had been found drowning, his heart had stopped beating for 36 minutes (calculated from the time the barefoot doctor* noticed that his pupils were dilated to the time when external cardiac massage began). Prompt emergency treatment saved his life; his normal functions were restored after 169 days of additional therapy.

One afternoon early in the spring of 1970 Yang Wen, then 18 months old, was discovered floating face down in a stream in his home village outside Shanghai. How long he had been in the water is not known. Four minutes after he was pulled out a barefoot doctor arrived on the scene. No heartbeat or breathing could be detected, and the pupils of the child's eyes were already dilated, all signs denoting that the child was clinically dead. The barefoot doctor immediately used his mouth to suck the mud out of the boy's and applied mouth-to-mouth respiration. He continued this all the way as they rushed by car to a hospital in the city. Yang Wen had been pulled out of the water at 5:30 p.m.; when they arrived at the hospital it was 6:10.

Examination found the child's pupils completely dilated and still no heartbeat or breathing. The doctors immediately applied external heart massage and administered oxygen at positive pressure through a tube down the child's windpipe. They injected drugs directly into the heart. Seconds and minutes passed with

no improvement, but the doctors continued. After 20 minutes of intense work they had the child's heart beating again, and in another 4 to 5 minutes he began to breathe.

All this, however, was only the first step in saving Yang Wen. He was still in a very serious condition. He was in a deep coma, and often had convulsions. This was, the doctors concluded after examination, because fluids had accumulated in the brain tissue owing to lack of oxygen. Dehydrating drugs were immediately administered

and the body temperature was lowered. After a period of treatment the child's general situation showed some improvement. But his brain had been completely without oxygen during the entire period of the accident. Could it ever completely recover its functions?

In the past other patients at this hospital who had been similarly

DR. HO JUNG-CHUAN is a member of a group in the work of resuscitation.

Yang Wen two years after he was brought back to life.



*These are commune members with some training enabling them to do medical work in addition to regular farm jobs. The name originated in the south where commune members work barefooted in the paddy fields.

saved had not recovered normal functions. The cells of the brain had been damaged too seriously. Many held that in such cases nothing could be done. Others took a more positive view. They believed that if more were known about exactly how and why the brain was not functioning normally, measures might be taken to alter the situation. For example, in some cases of asphyxia in newborn babies the brain went without oxygen for quite a time, but if steps were taken early enough, usually there were no after-effects. Yang Wen had been in very good health before the accident and, since he was under two, his brain was still not fully developed. There was the possibility that the damage that had been done could be overcome. Moreover, the accident had happened in cold weather. His body temperature had dropped quickly and this had protected his brain from excessive damage. These were all favorable factors.

The hospital staff adopted many measures to give the boy more nourishment to strengthen his resistance to disease. Under their intensive nursing he gradually began to recover his cerebral functions. His eyes could blink again, his other nerve reflexes responded to stimuli; the nurses trained him to swallow by giving him small spoonfuls of water to drink. In three months he had regained his sight and hearing, could reach out to grasp objects and sit up by himself. By the fourth month he could say single words. After five months he could turn over and crawl. He was then allowed to return home. He was completely normal except for a certain awkwardness in the movement of his left foot, which required more time to recover.

Prompt Action Saves Many

The important thing about heart resuscitation is whether or not the patient recovers from brain damage resulting from heart arrest, that is, recovers his intellectual abilities and his ability to work or at least take care of himself. Yang Wen's case is only one of several similar ones in China in recent years — ranging from 8 minutes to 36 min-

utes, and caused by electric shock, drowning or traumatic asphyxiation — in which the patients have regained their ability to work.

In the past we thought that once the heart stopped beating for over six minutes, the damage to cerebral functions was irremediable. Therefore, in such cases we often did not take all the measures we could have or did not carry on with them for a long enough time. From 1958 on, however, isolated reports began to appear in China of successful recovery after heart arrest of more than six minutes.

Spurred on by the victory of the Great Proletarian Cultural Revolution, health and medical work, like that in other fields, made new progress. Combination of prevention with treatment of illnesses, with emphasis on the former, has become a mass movement. The ranks of barefoot doctors are growing throughout the country. For cases of long heart arrest this has meant that, with close cooperation from the masses, medical workers are making greater efforts to revive them in the spirit of revolutionary humanism. They are obtaining ever better results in cases of heart arrest arising from various causes.

Our experience has shown the following factors contributing to our success.

The first is on-the-spot emergency work. Although a person whose heart has stopped beating for over six minutes can be revived, the longer a patient's circulation has stopped, the less the possibility of successful recovery. Prompt emergency treatment is very important in this race against time. There was a 29-year-old worker whose heart had stopped beating after a high-voltage electric shock. Medical workers rushed to the spot. After external cardiac massage and various drugs failed to set the heart going, they cut open his chest right there and carried on internal heart massage for 93 minutes until the heart resumed beating. As soon as breathing began again, they took steps to lower his body temperature. Only when his condition seemed stable did they move him to a hospital for further treatment. He was in coma for 30 days, but finally recovered. In

short, often the key to saving the person is doing everything that can be done on the spot, overcoming difficulties to make the most of favorable conditions.

When the heart of a patient in the hospital stops, it is easy to get timely treatment. But cardiac arrests resulting from electric shock, drowning or injury usually occur when the person is far from a hospital. By the time medical workers get to the site usually some time has elapsed, lessening the chance for resuscitation. Sometimes it is too late. In this respect the barefoot doctors in the countryside and the worker-medics in factories and mines often play a vital role.

Another factor is continuing restorative measures for a sufficient time afterwards. If the heart has stopped for a rather long time, a long period of artificial respiration and cardiac massage is needed, and then, after breathing has been resumed, the patient may still remain in coma for an extended period, sometimes as long as 90 days. In 1970 an electric shock while on the job caused a worker's heart to stop beating. Within 20 minutes he

Answers to Language Corner Exercises

Lesson 12:

- I. 1. (两)个工人
(二十二)个工人
2. (两)个运动员
“(两千)个运动员”or
“(二千)个运动员”
3. (两)个节目
第(二)个节目
- II. 1. 下雨了, 你不要出去了。
2. 请你等一等, 他一会儿就下来。
(or “他一会儿就下楼来。”))

Lesson 13:

1. 哥哥把信写完了。
2. 他没有把那本杂志看完。
3. 社员们把沟里的石头运走了。

was in the hospital, but his heart did not respond to either external or internal massage, nor to other emergency measures. The hospital staff would not give up. They continued the cardiac massage for over 200 minutes until finally his heart resumed beating. After a long period of treatment, the worker eventually recovered completely.

In May 1970 a commune member who was undergoing chloroquine treatment for abscess of the liver reacted unfavorably to the drug and within eight hours had 34 cardiac arrests. One of them lasted 61 minutes, during which he was given nine injections into the heart. Within the eight hours direct current was applied externally 34 times to stop ventricular fibrillation. Because of the doctors' persistence, the patient recovered completely and was able to return to farm work.

The use of high-pressure oxygen chambers, which like other modern medical equipment, are becoming more widely available as China's medical science develops, has resulted in more successful resuscitations.

Traditional Drugs and Methods

A new step is the application of Chinese traditional medical methods and medicines in the realm of heart resuscitation. These have proved specially effective in treating complications arising in the course of resuscitation or during the latter period of restoration of normal functions.

In Yang Wen's case, fungus septicemia set in while he was in coma, as verified by stool and urine cultures and seven blood cultures. The death rate is very high and special antibiotics are usually used against it. In the beginning the boy was treated with amphotericin B, but during the second dose a strong toxic reaction set in (high fever, chills and discoloration of the whole body). The drug was stopped and Chinese herbal medicine used instead, mainly tonics like ginseng brew and *ankung niuhuang* to reduce fever and cleanse the body of poisons. He was also given transfusions of fresh blood, and large doses of vitamins B and C and gamma-globulin. Within two

weeks the boy's condition had improved and the fungus infection had disappeared.

As soon as the stomach and intestines resume their peristaltic movements patients are now commonly fed a Chinese medicinal brew through the nose. This is quite effective in improving their general health and strengthening resistance to disease.

After coming out of a coma, it takes the patient a long time to resume normal functioning of his limbs. This is because the muscles have atrophied owing to disuse. Those who have had convulsions because of insufficient supply of oxygen to the brain take even longer to recover. Now, while the patient is still in coma, he is given acupuncture needle treatment and massage which shorten the period of recovery.

While we have made some progress in heart resuscitation and restoring normal functions, we must continue to sum up our experience and learn all we can from medical workers of other countries, so as to contribute our utmost to saving more patients.

Just Off the Press

HISTORICAL RELICS UNEARTHED IN NEW CHINA

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Since the founding of the New China the Chinese Communist Party and People's Government have given great attention to excavation and preservation of the relics of China's ancient culture through her long history. A selection of them are presented in 200 photographs in this large volume, arranged chronologically in sections covering primitive society to the Ming dynasty.

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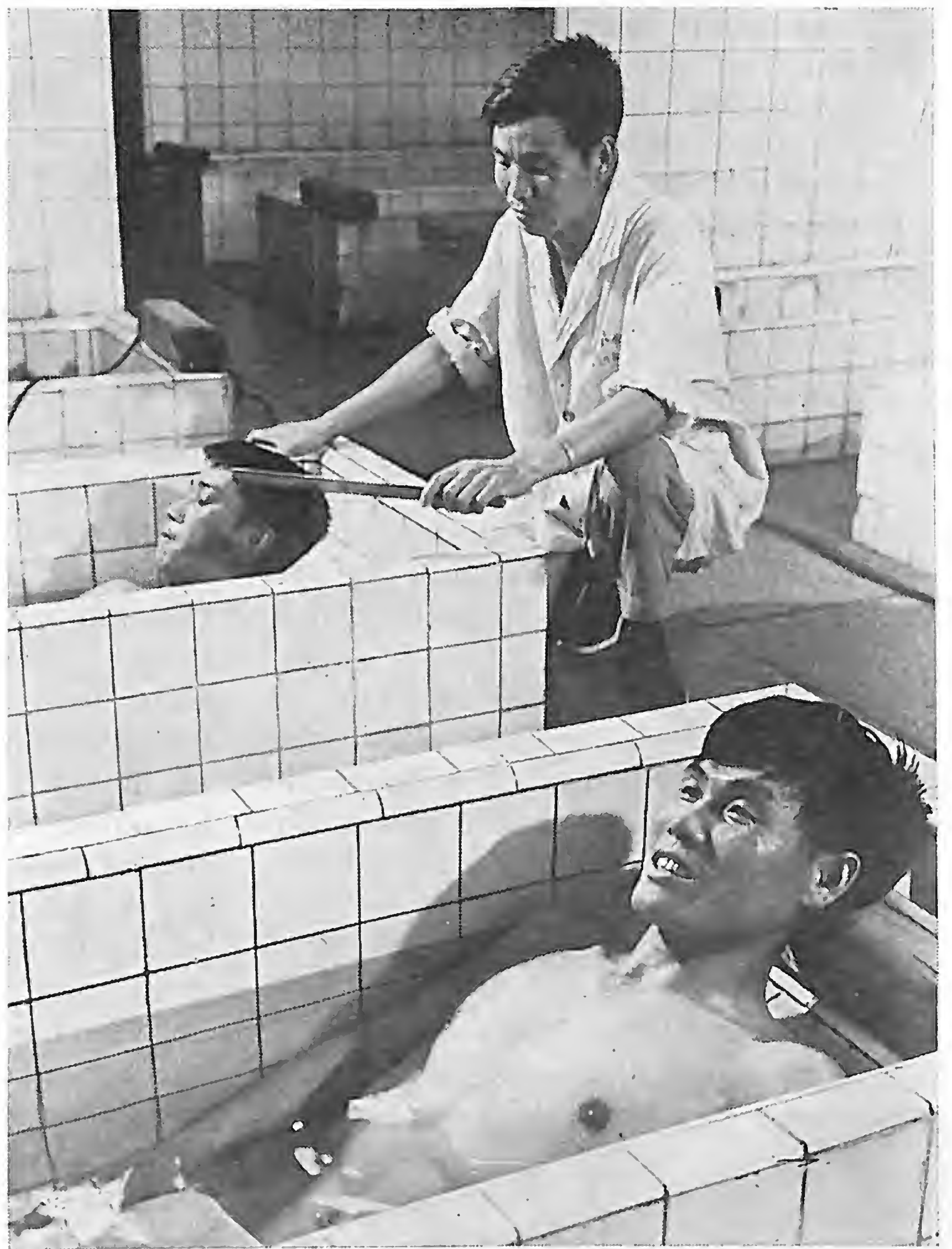
Published by: FOREIGN LANGUAGES PRESS, Peking, China

Distributed by: GUOZI SHUDIAN (China Publications Center), Peking, China

Order from your local bookseller or write direct to the GUOZI SHUDIAN P.O. Box 399, Peking, China

Tangkangtzu Hot Springs Sanatorium

Therapy for the limbs.



Hot-spring baths.



Cupping with bamboo sections is one form of treatment available at the sanatorium.



A section of one of the new buildings at the sanatorium.



Patients convalesce in picturesque surroundings.

More than a thousand years ago, as far back as the Tang dynasty, China's laboring people began making use of the hot springs at Tangkangtzu in north-eastern Liaoning province to treat various illnesses.

The Tangkangtzu Hot Springs Sanatorium, one of the biggest in

China, has 1,300 beds and a floor space of 71,000 square meters. Every year thousands of workers, peasants and office personnel from all parts of the country go there for medical treatment and convalescence.

The hot springs, with a temperature of 70° C., contain 17 chemical

elements, including sodium sulphate and sodium chloride. Water from these springs and mud packs containing their minerals have been found effective for more than 20 chronic illnesses, including rheumatism and arthritis, and as therapy after injury.



The Tangkangtzu Hot Springs Sanatorium.

Many Nationalities Unite Against Drought

HSIN WEN

LUNGLING COUNTY is known as the "roof" of the Kwangsi Chuang Autonomous Region. In this area of high mountains water has always been scarce. Last year, however, although the county was struck by the worst drought in 40 years, its fields were still a rich green. "No, it wasn't a miracle," say the local commune members, "it is the result of our unity." This place is the home of people of many nationalities, Chuang, Miao, Yi, Kelao and Han. They were able to beat the drought because since the liberation they learned to get together to struggle against nature. Part of this was building irrigation works, a total of 6,300 of them, large and small.

Linked by Struggle

The Mochi brigade of the Teh-o commune, deep in the forested mountains, was the most water-short place in the county before the liberation. The only water for 15 kilometers around was in some mountain ponds which a few landlords had grabbed for their private use. The poverty-stricken peasants, no matter what the season, had to travel over mountain paths, a total of 30 kilometers over and back, for water. Even ten-year-old children were kept busy carrying it in gourds on their backs.

After the peasants stood up and became masters of their own fate with the liberation in 1949 they got organized and began work on a project to bring in water. It was not an easy task in this place of high mountains, steep slopes and

rocky precipices. On top of that the production teams under the brigade were widely scattered. It could not do water work as well as other brigades, so there was still not enough water for drinking and farming.

The Great Proletarian Cultural Revolution which began in 1966 further inspired the people's enthusiasm for socialist construction. The Mochi brigade resolved to thoroughly solve the water problem. Its Kanpa team, with only 14 households of people of the Miao nationality, was the first to declare war against their rocky mountains. Though they had to chisel through the rock, they dug wells in search of underground water and cut out ponds for storing rain water that ran off the mountains. Seeing that the team didn't have enough people, the Hsiachung team and three others with members of Miao, Kelao, and Yi nationality sent people to help. In one winter and spring they cut out a big storage pond 7 meters deep and covering 13 square meters. In 1967 the Kanpa production team became the first in the area to have water enough for its needs right in its own village.

During the next winter the Hsiachung team, helped by eight nearby teams composed of commune members of the Miao and Yi nationalities, sank 5 wells in the rock in three months. It became the second team to have enough water of its own.

There was one village consisting of only four Miao households lo-

cated deep in the mountains. Obviously they didn't have enough labor power to sink wells, so each of the ten teams nearby sent a strong worker to help them. In a short time they had two wells, which solved their water problem.

As it energetically led the people to work together on water projects, the Communist Party branch of the Mochi brigade gave much attention to achieving unity and cooperation among the cadres and commune members of the various nationalities. They divided the brigade up into three "cooperation areas". Teams in each sent workers according to the scale of the project and the benefit each would get from it. This promoted and speeded up the work. In three winters and springs beginning in 1967, the brigade sank 96 wells and cut out 220 storage ponds. They are scattered all through the villages and the green paddy fields that surround them. The 26 teams of this brigade have brought to an end that page of their history in which they were waterless.

Communist Spirit

Irrigation works like this brigade's, now located throughout Lungling county, played an important role during last year's drought. In order to make best use of the water, every commune drew up a plan under which its teams would irrigate in rotation.

When the turn of the Anhwei team of the Kochang commune came around, its members, who are

The commune members of several nationalities in the Hanshan brigade, Kwangsi, opening up a new field on the slopes.





of Miao nationality, decided that because the crops of the No. 6 team, whose members are Hans, were already withering, they would let them have the water first. Since their own soil was better with greater capacity for retaining water, they decided their own rice shoots could go for another day or two without water. "Food should be given to the hungriest," the members of the Anhwei team said. "Our brother team needs water more urgently than we do, so they should have it first."

When the members of the No. 6 team saw the stream bubbling into their fields before it was their turn, they exclaimed, "It's not merely water to fight the drought that is coming to us, it is the love and concern of our class brothers." Inspired by this comradely gesture, everybody worked double-quick at the task of getting the water into the paddies, so that the Anhwei team got its turn at the water earlier than expected.

This comradely action, given wide publicity by the Kochang commune Party committee, encouraged a new spirit of fighting together and helping each other among the commune members of the different nationalities and contributed to the victory over the drought and last year's good crop yields.

One might think that a drought would hold up work on construction of irrigation projects, but the county went ahead with them in a big way just the same. The Hanshan brigade of the Chelang com-

mune, for example, organized a work force of five hundred and joined other brigades and communes in a battle to cut a 35-kilometer-long canal winding through the mountains to lead in the water of the Lengshui River. As it and its branches stretch out into the mountains, the slopes have turned green, one after another.

The Hsinchou and Layen production teams, composed of Chuang and Han commune members living at the foot of Hanshan Mountain,

mustn't think only of our own two *mu* and the ton of grain they will yield. We should think more about the 10 tons of grain those 20 *mu* could yield if they were well irrigated."

"In the old society," someone else pointed out, "we poor people, no matter what nationality, were all bitter fruit off the same vine." Now, he said, they were building a new socialist countryside together and what concerned their brother teams concerned them too.



There was a good harvest despite severe drought.

wanted very much to dig a channel to bring over some of the water to irrigate 20 *mu* of their fields which badly needed water. Such a channel would have to cross two *mu* of irrigated fields belonging to the Tangping team, so in the end they gave up the idea. They concluded that it was not right to improve one's own situation by doing harm to others.

When the leaders of the Tangping team, whose people are of the Chuang nationality, heard about the wish of the two teams, they brought it up with their members for discussion. Some pointed out, "We shouldn't throttle the canal's throat and prevent use of its water just to protect our own fields. We

As the discussion went on more and more members took this stand. Finally all agreed that a channel could be cut through their fields, and they helped the members of Layen and Hsinchou to construct it. Later, when the Tangping team was engaging in a movement to open up new land, these two teams came over to build three *mu* of fields for it to make up for the land cut up by the channel.

The unity of the different nationalities in Lungling county's battle against the drought turned a disaster year into a year of good harvests.

15 *mu* = 1 hectare (6 *mu* = 1 acre)

AN ANCIENT IRRIGATION SYSTEM REN



The Min River, divided into two channels at Yutsui.

FOR twenty centuries the Tukiangyen irrigation system has served agriculture in the Chengtu Plain in western Szechuan province. Since 1970 this wonder of ancient Chinese construction engineering has been completely renovated to enable it to continue its service to the people. Irrigated area has been expanded to 7 million *mu*.

As it reaches the Chengtu Plain the turbulent Min River, which rises in western Szechuan in mountains 3,000 meters above sea level, is divided into two streams by a diversion embankment. Running south from this point (Yutsui — “fish-mouth”, named for the shape of the embankment) is the Outer River, used mainly to divert flood waters. The stream to the north, known as the Inner River, takes water to the numerous irrigation canals. The project includes the Chinkang Dyke made of stones and the broad, low Feisha Dam, which regulates the flow of the Inner River and provides an overflow spillway to channel surplus water back to the Outer River in high-water seasons.

Right next to the dam stands Litui Rock, a huge rock which forces the torrent into the twenty-meter-wide passage between it and the dam, known as Paopingkou (Mouth of the Precious Bottle). The water flowing through this opening fills a network of channels which originally irrigated 3,000,000 *mu* of farmland on the Chengtu Plain.

Built 2,200 years ago with only the crude implements of the time — wooden plows, bronze axes, iron chisels and the bamboo shoulder pole — but utilizing the people’s experience of long years of river-control, the project stood the test of centuries. Under the reactionary rule of the Kuomintang before 1949, however, the Tukiangyen system fell into a state of disrepair. The corrupt KMT officials paid little attention to the system other than to pocket the annual appropriations made in the name of its winter and spring repairs. The result was frequent floods, and the irrigated area dwindled to 2 million *mu*. Floods in 1947 and 1949 smashed the Feisha Dam, causing damage such as had never

been seen there before. Canals silted up, smaller dams broke, large tracts of farmland inundated on both banks were drained only with great difficulty.

Thorough Reform

After liberation stop-gap repairs were made on the system, and the irrigated area was expanded. After the people’s communes were set up in 1958 they built a number of trunk channels including the People’s Canal, the East Wind Canal and the Liberation Canal, totalling 800 kilometers. This brought the area irrigated by the system to over 5 million *mu*.

These measures, however, could not solve some of the ancient network’s basic problems. Many of its long and numerous canals were overly-wide, shallow, winding and not well arranged. In some places the flow was too much at the beginning of the canal, insufficient in the middle and non-existent by the end. However, during high-water seasons, the water, flowing unimpeded through the upper reaches, filled the middle

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section and flooded the lower one. Such conditions made it impossible to achieve a big increase in grain production on the Chengtu Plain.

In the spring of 1970 a comprehensive, unified plan for reform



The flood-control gates at the inlet to the newly-built People's Canal, which has increased irrigated land.

of the project was drawn up under the leadership of the provincial Communist Party committee and revolutionary committee. Work began that autumn with reinforcement of Litui Rock at the point where the water enters the canal network. The wash of the current and battering of pebbles and logs over the centuries had gradually undermined its base. If steps were not taken soon, there would be danger of collapse and flooding.

The people blocked off the flow and, using electric pumps, siphons, water-wheel lifts and plain ordinary pails, removed the water around the base and dried it out in less than a month. Eight thousand six hundred cubic meters of con-

crete were poured in to strengthen it.

Renovating the Channels

The old canal network needed a thorough re-doing. It was decided that all existing canals were to be filled and new ones dug according to the plan, which provided for straight channels, level roads, full utilization of water sources, expansion of irrigated fields and gradual development of hydroelectric power facilities.

The battle began in the winter of 1970. Two million workers were allocated by the Wenchiang Administrative Area, which is served by the irrigation system. In two months they dug 1,950 canals,

Work proceeds on reinforcing Litui Rock.





A good crop of rape, an oil-seed grown in the watered area.

branch canals and channels with total length of 20,000 kilometers. They moved more than 50 million cubic meters of earth and stone, an amount sufficient to build a one-meter-high, one-meter-wide wall encircling the equator 1.25 times.

The first year after the channels were changed western Szechuan was hit by a drought which lasted through the spring and summer. A million *mu* of rice fields needed water badly, but the level of the Min River had dropped very low. The new canal network helped some, because less water was lost from leakage, and the flow was faster through the shortened water-courses. Communes cooperated on use of the water: those in the upper reaches tried to use less so as to leave more for those down below; communes on the plain tried to economize to benefit those in the hilly regions. This is the way they beat the drought and got their tenth good harvest in a row. In 1971 the No. 8 production team of the Machia commune in Hsintu county got a yield of 2,047 *jin* per *mu* of grain, and 406 *jin* per *mu* of rapeseed which was planted after the grain was cut.

After the good harvest the commune members in the irrigated areas went ahead on work on the channels with renewed enthusiasm. Working tenaciously through the winter of 1971 and spring of 1972 they filled in over 100,000 old channels and dug 60,000 new straight ones with a total length of 24,000 kilometers.

Water Over the Mountains

The main trunk canal was also extended, permitting opening of new irrigated areas. Now new channels take the water of the Tukiangyen system through mountains and gorges up into the hilly regions, enabling large tracts of dry land to be planted to paddy rice. With more water, places which had formerly been growing only one crop of rice are now growing two or three a year.

The swift Shihting River cuts across the Tukiangyen system in Mienchu county near the border of Shihfang county. The people of Mienchu county decided to build a 1,100-meter-long, four-meter-wide culvert underneath the Shihting River to let the Tukiangyen water pass. The arches for it required a great many stone slabs. Unfortunately, they had to be quarried in a distant part of the county, and it would be impossible to get them transported in time for the work to begin on schedule. When the people of Shihfang county learned this they suggested that the stones be quarried in their county. "We want to help with this project for our socialist happiness," they said. They helped Mienchu county quarry over 3,000 cubic meters of stone, and lent them 2,000 carts. This got the materials to the site in time.

Holding the Water

In the past the Tukiangyen system could not supply all the water needed at rice-transplanting time, because it was wanted in many places all at once. Yet during the

summer flood season the excess water of the Min River would pour off into the Yangtze. For many years the peasants had wished they could store some of this floodwater for later use. During the cultural revolution they built nearly a thousand small reservoirs on either side of the trunk canal for this purpose. Both cadres and commune members mobilized to dig the necessary tunnels, canals and ponds.

Jenshou county on the eastern edge of the Chengtu Plain used to suffer from drought nine years out of ten. On its 1.5 million *mu* of cultivated land rice could not be grown. In 1970 the county Party committee and revolutionary committee decided to turn a basin surrounded by mountains into a reservoir. It is now the Heilungtan reservoir, with the capacity to store 300 million cubic meters of excess water from the Tukiangyen system. It is brought in by a 200-kilometer-long canal over the mountains through a 500-meter-long tunnel and several others in Jenshou county. These the commune members made primarily with hammers and chisels. In fourteen months of hard work they quarried the stones for and built a strong arch-shaped dam 50 meters high, 250 meters long and 60 meters thick at the base.

As soon as the lower part of the dam was completed it began storing water. The first flood period after it was finished turned the 72 small hills within the basin of the reservoir into beautiful isles. Commune members who for generations had dwelt on dry hills were able to use the water of the Tukiangyen system to grow their first crop of rice.

More water has also given a boost to small locally-run industries and those run by the communes and brigades throughout the Tukiangyen region. The irrigated area has about 450 small hydroelectric stations and 2,800 electrically-powered flour mills. Small plants producing chemical fertilizer and insecticide are dotted throughout it.

15 *mu* = 1 hectare (6 *mu* = 1 acre)
2 *jin* = 1 kilogram



AFTER SCHOOL

Staff Reporter

WHAT do the children do after school? How are activities for them organized?

One afternoon after school I went with Yao Yung-chun, a teacher at the Kuanhsiang Primary School on Peking's west side, to visit some of her pupils' homes. In one lane we found groups of children reading picture story books, singing songs or listening to a story. In a courtyard some girls were playing the favorite game "jumping the rope of rubber bands". Further on there was a game of ping-pong on a concrete table. In other homes we saw groups of children reciting their Chinese school texts or repeating new words in English and other languages they were studying.

These are some of the educational after-school activities open to the pupils of the Kuanhsiang School. They are being started in many districts in Peking under the joint leadership of school revolutionary committees and neighborhood committees.

Since liberation all school-age children have the chance to go to school, but what happens when classes are over for the day? In some families, both parents work and they return home much later than the children. Often the youngsters used to just throw their school bags down and run out into the streets, getting into mischief,

damaging trees and climbing on roofs, playing near railroad tracks and streams, getting into quarrels and fights. The school and street committee decided something should be done. They mobilized some retired workers and others in the neighborhood who had time to coordinate with teachers and parents in organizing and guiding after-school activities.

At Teacher Yao's school a meeting of teachers and after-school activities directors sums up the week's work, compares notes on the children's behavior and problems and plans future activities. Their guiding principle is that the activities should be educational but not burden the children with extra homework.

In addition to reviewing lessons and cultural and sports activities, the children learn household skills like cooking, cleaning and mending, and spend some time helping people in the neighborhood.

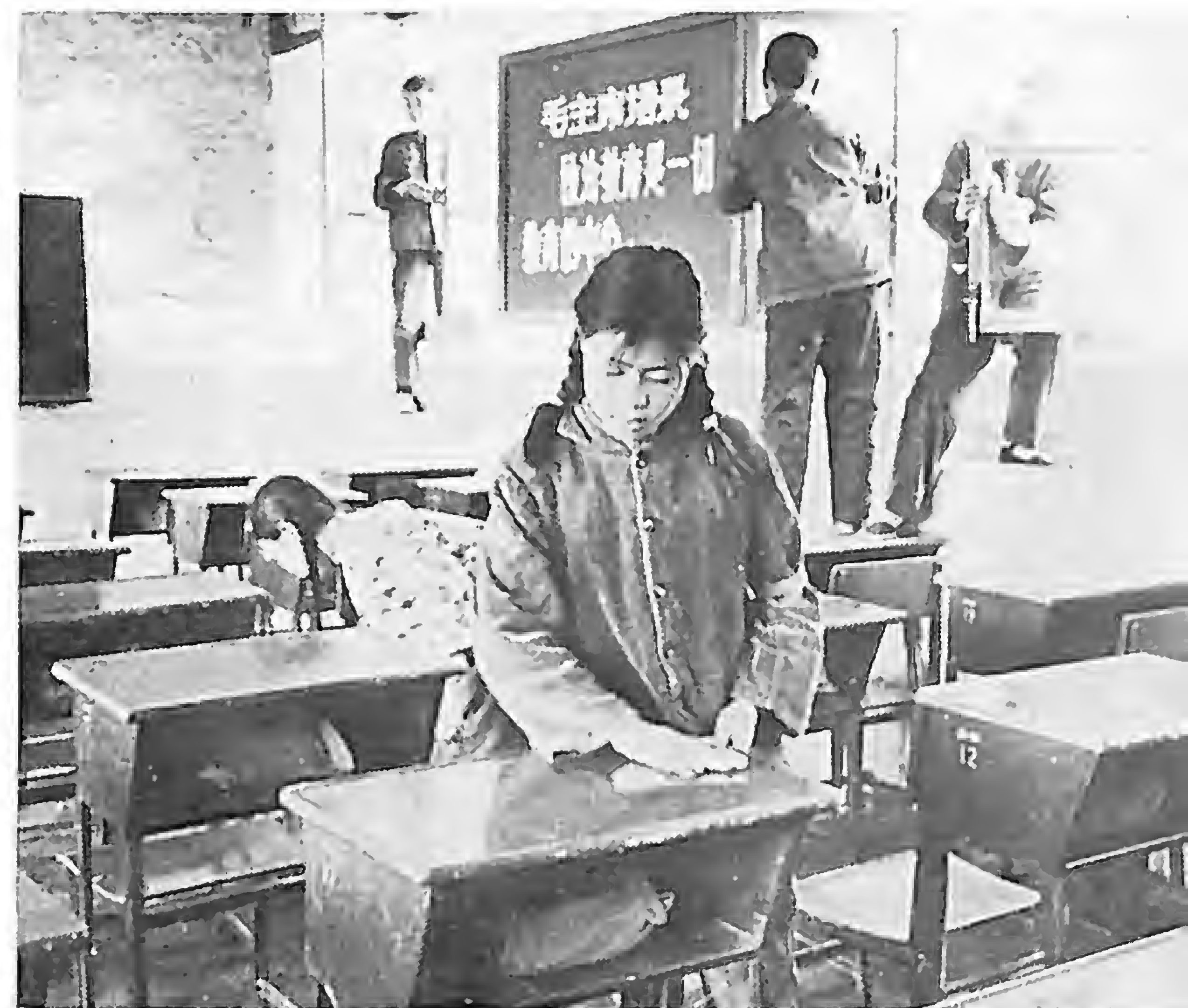
The Story of 'Vagabond'

In the home of a construction worker we saw three girls around a desk helping a boy review his lessons. They were all Little Red Soldiers, a vanguard children's organization. How the boy became one, said Teacher Yao, was quite a story.

His name is Liu Chien-she and he is now in the sixth grade. When

he was in the fourth grade he was known throughout the school for his mischief and unruliness. At class he paid no attention to the teacher; he would start humming to himself and his eyes would wander here and there, noticing every bird that flew past the window. Sometimes when the teacher was writing on the blackboard, he would start a fight with a classmate. When the teacher reprimanded him he would just make a face at her. After school he was either in the trees catching birds or swinging a stick about picking fights with people. He had the nickname "Vagabond".

How should this child be helped? The parents, teachers and neighbors were all concerned about him. Teacher Tsui from his homeroom



Cleaning up the classroom.

Those who like to play musical instruments practice together.



often went to discuss the matter with his family and the after-school directors. They concluded that Chien-she was honest, strong-willed and brave. The reason he did not like to study and got into mischief was mainly that he didn't understand why he should study.

His parents started to tell him stories about the family's past. They compared present-day life with the bitter past, how in the old society they had suffered hunger and deprivation and had had to wander about begging. For generations nobody had been able to read or write; they were exploited and downtrodden by the landlords and capitalists.

The after-school director noticed that the boy especially admired the People's Liberation Army, so he asked some demobilized soldiers in the neighborhood to tell him stories of how the PLA men kept discipline and served the people. They

also explained that in order to master modern military technique, one had to have general and scientific knowledge and understand things like machinery, mathematics and the weather.

Once the school took the pupils to a factory to learn some of the work there. Chien-she was to put together the parts of a flashlight, but he put them together wrong. The worker instructing him seized upon this opportunity to point out that he had not done it right because he did not know anything about electricity, and taught him some basic theory. A worker, he explained, also needed general and scientific knowledge. This was an incentive to becoming disciplined and studious.

As time went by the teacher noticed that the boy eagerly took on any job no matter how dirty or hard. She praised him for this, saying it was a first step towards

growing up into a cultured worker with socialist consciousness.

Thus guided, Liu Chien-she started to change. He began to feel that it was wrong to fool around in class and pick fights, and gradually came to understand the importance of earnest study. By the fifth grade his studies showed marked improvement. In the morning he often helped tidy up the school yard and classrooms, and in his spare time after school he would haul coal for couples who were both away at work or help elderly women fetch water. Not long ago he put on the red scarf of the Little Red Soldiers.

An Enthusiastic Director

Entering the home of Ma Hsiao-wei, a fourth-grade pupil, we saw a straight, sturdy elderly man with white hair telling stories of the revolution to a group of children. They sat completely absorbed, their bright eyes fixed on the old man.



Jump-rope.



A group and its director help out in a neighborhood factory.

Grandpa Shen tells a story.



Teachers, after-school directors and workers from nearby factories get together to plan after-school activities.

He was Shen Yu-shu, or Grandpa Shen as his neighbors affectionately call him, a retired worker now nearly seventy. In the old society he had had it hard; for almost half his life he never had enough to eat or wear. After liberation he had stood up and become master of his fate. He had been very enthusiastic in his work. After retiring he received a pension according to the labor insurance regulations and continued to enjoy various benefits like free medical care. His happy life made him want to give every bit of his remaining energy to the people.

Grandpa Shen began to work with the neighborhood committee and became a director for after-school activities. Since traffic is quite heavy along his street, every morning he calls together the pupils on his side of the street and leads them across to school. When school is out he goes to get them. Sometimes he himself visits the classes to see how the children are doing. When he notices pupils not paying attention, he seeks them out after school to chat with them and try to rouse their interest in learning.

No matter what the weather, he goes from house to house to guide the after-school activities. Some people have urged him, "A man your age should look after yourself better!" He answers, "Getting a little tired doesn't matter, what is important is helping to raise a new socialist generation."

With Grandpa Shen as their example, the other 25 directors of the Kuanhsiang Primary School's after-school activities are also very warm and enthusiastic in their work. As we arrived at the home of Yu Hui, a fifth-grade pupil, Kung Yu-lan, a director, and Miao Hsin-ju, a woman teacher, were teaching a group of upper-graders how to mend their undershirts and socks and sew on buttons. Each had a sewing kit of his own. "When I was small Mama was always busy because whenever my socks got a hole I'd just throw them in a pile for her to mend," one pupil said. "Now Mama is very pleased that I've learned to do it myself, and she has more time to study after work."

New Spirit Among Children

Through the years the close cooperation of the neighborhood and school has brought about new attitudes among the children. To study earnestly and get good results, observe discipline, love labor and show concern for the collective are the goals to strive for. In spring the children help plant trees along the streets. In summer they kill flies and mosquitoes and do other things to help maintain public health and sanitation. In autumn the upper-graders help with the cabbage harvest in communes on the city's outskirts. In winter they help clear the streets of snow, help elderly people in the neighborhood sweep their yards and do everyday shopping.

Hearing about the exploits of heroes and heroines, such as Wang Chieh, a PLA hero who had given his life to save class brothers, they want to be like them. Last summer a sixth grade after-school group and its directors went to plant trees along the moat around the former city wall. It was very hot but the children were uncomplaining and full of enthusiasm. Suddenly, Shih Sheng-ping, a Little Red Soldier squad leader, saw a small child slip and fall into the moat. He darted forward and dived into the moat. Hu Ching-sheng and Yang Chien-ping, two other Little Red Soldiers also dived in. They brought the child to safety and went to get some dry clothes for him. "You are true Little Red Soldiers!" the child's mother exclaimed gratefully when they all reached home.

Returning lost money and articles is now a common thing. At the neighborhood committee's office we saw a list of the things the pupils had found in the streets during the past year. They ranged from wallets and fountain pens to pieces of clothing. Yang Tsung-hsiu, vice-chairman of the neighborhood committee, said: "Whatever these pupils find, big or small, they do everything they can to locate the owner. If all efforts fail, they bring them here. The school, the neighborhood committee and parents praise and encourage this new spirit. We want the children to learn from very small how ugly selfishness is and to grow up with love for the people and devotion to the public interest."

A teacher then pointed out a chubby little boy playing in the yard. "His name is Chao Lien-chi. He's in the second grade," she said. "Last week while shopping with a classmate, he found a wallet at a turn in the lane. There was over ten yuan in it. He took it to the police station."

We wound up our visit as the sun was setting in the west. In parting, Teacher Yao observed, "Although these after-school activities have been going on for several years, there's still much to be done and improved to meet the needs of a developing socialist society."



Girls breaking the junior national record for the 100-meter low hurdles.

broadly-based mass sports movement throughout the country.

Peking's Palichuang No. 2 primary school, for example, has developed many sports activities in accordance with its conditions. A third of the students have learned how to swim. One seven-year-old first grader, Ting Yu-chiang, with coaching from his teacher has mastered several strokes. Field, track and football are also popular

SPORTS

Junior National Competitions

OVER 3,100 contestants participated in a number of junior competitions held last year. They were the national table tennis and gymnastics meets held in Shenyang and Shanghai, and junior regional field and track and swimming meets held in Lanchow, Tientsin and other cities. They came from all over the country and were members of a dozen nationalities, including Han, Uighur, Mongolian, Hui, Miao, Korean and Tung. Their average age was 14; the youngest was only seven.

Performance in all four sports has improved considerably over that before the cultural revolution. In the field and track meets 17 individuals and 7 relay teams broke 8 junior national records a total of 31 times, two individuals and two relay teams equalled four such records, and many provincial and municipal junior records were broken.

Four new junior national records were set in the swimming meets. Heilungkiang province on China's northeastern border has a cold climate and the swimming season is short. But the sport has developed rather well because the provincial leaders attach importance to it. The level of the contestants showed marked improvement and both the

boys' and the girls' teams took first place in the A group at the regional contest held in Tientsin.

The junior national gymnastics meet also showed marked achievements. Many young contestants have mastered difficult maneuvers which were once only performed by mature athletes, such as the backward stretched somersault with full twist in the free exercise, and the forward stretched somersault and flip-flop on the balance beam.

Many contestants improved their performance during the meets. Among the 439 participants in the regional field and track meet in Lanchow, 304 bettered their personal records. About 75 percent of the swimmers improved their performance.

During the meets the young athletes tried to make the most of their strong points and raise the level of the sport. Last year's junior national meets showed that a battalion of sturdy young Chinese athletes is maturing.

THE contestants in the junior national meets came forth in a



Girl from Kirin province does free exercises.



A dismount from the low bar by a young Shanghai gymnast.

at the school, which has over 50 small football teams.

In the Sinkiang Uighur Autonomous Region on the border, athletics leaders often go to mountain areas, stock farms, farm villages and towns to explain the importance of developing the sports movement. Exhibition games for primary and middle school students and coaching has spurred sports among the youth. The contestants the region sent to last year's junior national meets proved to be an outstanding group.

The spare-time sports schools set up all over in recent years and the various types of competitions held have served to train young athletes and promote a broad movement for sports among young people.

CHERISH lofty ambitions and high aims, study diligently and practice hard for the revolution and you will surely surpass us." These words express the way the veteran athletes feel about the young sportsmen of today. Many veterans divide their time between

the competition field and teaching in spare-time sports schools, warmly helping young athletes improve their skill.

During the junior national meets last year, many veteran athletes used every chance they could to coach the young contestants. Lu Huan-kai, a member of the junior swimming team of Kwangtung province, couldn't figure out why his performance in the breast stroke didn't improve faster. When the well-known Chinese breast stroke swimmer Tung Jen-tien learned about this, he observed Lu's movements and advised him to relax his shoulders. "When your shoulders are tense, your body's center of gravity moves back and affects your forward speed," he told Lu. Then he dove into the water and gave Lu a demonstration.

During the junior national table tennis match last year, Lin Mei-chun, a woman player with much experience in international competitions, coached Tsui Lan of the Kwangsi team in the practice court. Lin set up the ball and Tsui slammed. After a dozen furious volleys, Lin decided that Tsui's offence was weak. She stopped to



A veteran coaches a young contestant.

explain and demonstrate the basic form.

Twelve-year-old Tsui Lan had only been playing ping-pong for a year. When she first entered a spare-time sports school early in 1971 she was not physically strong. Though small, she had determination, she kept exercising under the blazing midsummer sun and in the rainy late autumn. In addition to her ping-pong practice, she also went in for long-distance running. At first she could only do 500-600 meters at a stretch, later she was able to run 3,000-4,000 meters. As her stamina increased her ping-pong improved greatly.

In Kweilin, Kwangsi, young people go in for swimming.



Songs and Dances from Everyday Life



"Women Spinners and Weavers", a ballet by amateurs.

EARLY this winter a number of colorful songs, dances and storytelling items were put on the Peking stage. All of them had been performed in the city's parks on National Day, October 1, and all of them reflected the vigorous spirit which the workers, peasants and soldiers put into the revolution and the building of socialism. Broadcast and televised, they have spurred cultural activities throughout the country.

The items were imaginative and varied.

There was solo, group and orchestra music with traditional Chinese wind, string and percussion instruments. A concerto, "Celebrating the Harvest with Gongs and Drums", was performed.

Solo, duet and choral singing by famous People's Liberation Army artists expressed the love of the people of China's many different

nationalities for Chairman Mao and the socialist motherland.

There were local operas taken from the model revolutionary Peking operas.

The storytelling items praised heroes in the fight against imperialism and the struggle to build socialism. One of the most popular of these is the *kuai pan* in which the story is recited to the rhythm of bamboo clappers and the narrator plays several roles. Another is the group *tanhsien* combined with dancing by several performers. *Tanhsien* storytellers are accompanied by a musician playing a three-stringed plucked instrument.

There were many delightful and jubilant dances: a drama dance describing the "fish-and-water" relations of armymen and the people, a dance with songs showing an army unit on the march, a Yi na-

tionality dance by a PLA railway engineer troops' art propaganda team telling about some Yi girls who take charcoal to an army railway construction unit in freezing weather, a folk dance by teachers and students of the Central Institute of Nationalities showing Tai and Chingpo girls helping each other take grain to the state station in a rainstorm, a Mongolian dance by a group from the PLA Peking Command depicting training maneuvers by militiawomen on horseback.

All of these items were created by professional art workers who followed Chairman Mao's policy that literature and art must serve the workers, peasants and soldiers, and lived and worked together with the working people for a long time during the cultural revolution. This made audiences welcome them enthusiastically.

Among the dance performances, however, were two items created and performed by workers and peasants themselves — "Women Spinners and Weavers" and "Happily Drying Grain to Store Against War" — especially appreciated by the audience. These two dances are fine examples of the policy that literature and art are for the use of the workers, peasants and soldiers. They also reflect the vigorous growth of amateur cultural activities among the people.

Making Ballet Popular

"Women Spinners and Weavers" is a ballet created by workers of the Peking Vinylon Fiber Mill. As it begins, 12 dancers pirouette onto the stage to sparkling music against a background of spinning spindles under a bright sky. As they dance they sing: "Textile workers are proud, the golden sun warms our hearts; we march on Chairman Mao's road, weaving sunrise colors into our cloth."



Peasant performers of Tahsing county outside Peking present a *tanhsien* (string accompaniment) song and dance number about Wang Kuo-fu, an outstanding Communist production team leader who led the masses firmly along the socialist road. (See article on p. 30.)



A soloist sings "I Should Be the Same Kind of Person", from a Hopei province local opera based on the model revolutionary Peking Opera *The Red Lantern*.



The girls move into a row, each spinning cotton yarn with both hands to the fast tempo of the music — a spinning machine. One dancer is the section leader, operating the "machine" with small leaps and quick steps *faire des pointes*. The group changes — workers in a mill. Leaps, pirouettes and other movements go into a deft demonstration of doffing, tying breaks and other skills of the textile worker. The ballet ends as the dancers pose motionless, holding many-colored silks to form a peacock. Though only a few minutes long, "Women Spinners and Weavers" accurately expresses the workers' enthusiasm for their work and the vigor with which the textile industry is developing.

The 12 ballet dancers are amateurs — spinners, turners and maintenance workers in the nylon mill. In school most of them had been active in cultural pro-

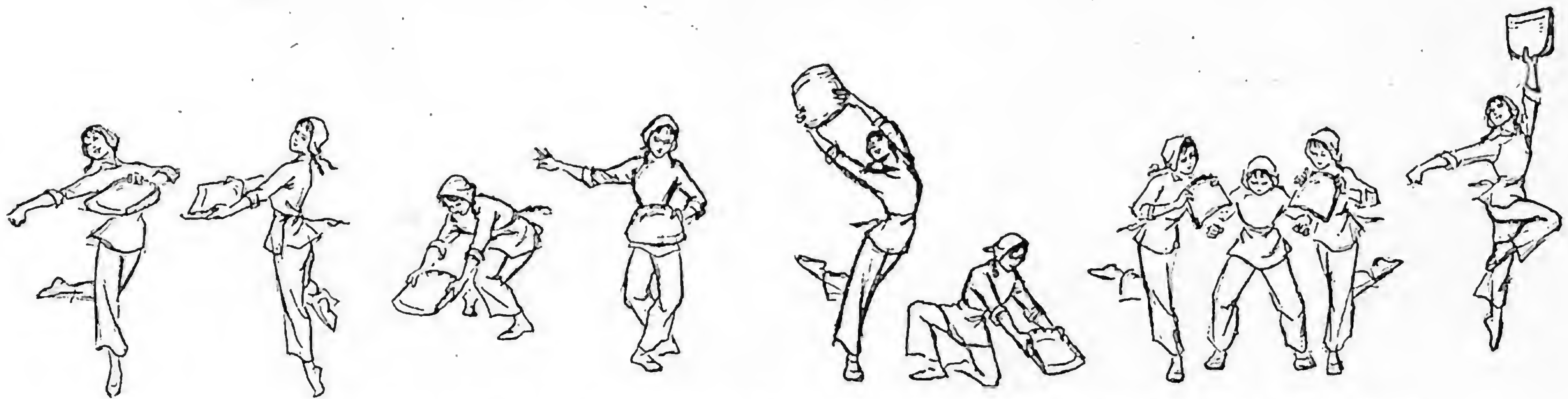
grams and had learned some of the nationality folk dances. But only the dancer who plays the role of the section leader had any ballet training — one year when she was a child. Today the girls are members of the mill's amateur art propaganda team.

The mill is 50 kilometers from the city, too far for the workers to go if they want to see a ballet. In 1970, when there was a movement across the nation to learn and perform items from the model Peking operas, ballets and music, some of the mill's propaganda team members suggested that they might learn parts of the ballet *Red Detachment of Women* which were not so difficult and perform them in the mill theater. The workers supported this because it was in line with Chairman Mao's teaching that "the raising of standards is based on popularization, while popularization is guided by the raising

of standards". Mill leaders encouraged them and praised their bold thinking.

They managed to get some old ballet slippers from a ballet troupe — and found it was possible to stand with the things. Some could even take a step or two. Encouraged, they invited several students from a ballet school to be their directors. After two months of hard work and rehearsals, they finally succeeded in putting on the sword dance and some other small pieces from Scene Two of *Red Detachment of Women*.

"Not bad!" the workers said. "At least you look 30 percent like a ballet troupe!" That made the girls put on their ballet slippers every day after work and practice harder. In two years they gradually mastered some of the less difficult ballet movements. To celebrate National Day last year



Sketches by Li Ke-yu for the amateur dance, "Happily Drying Grain to Store Against War".



Peking performance of the concerto "Celebrating the Harvest with Gongs and Drums".



"Taking Grain to the State", a dance.

they boldly applied some of the lighter and more agile of these to a ballet of their own, "Women Spinners and Weavers", expressing the coordination, deftness and high spirits of the textile workers.

Art propaganda teams like this can be found in most Peking factories. Its members, in addition to their factory-wide cultural activities, lead those in their shops. During festivals they perform for the workers, and may have the chance to take part in amateur performances held irregularly by Peking's industrial and city construction departments. The best of such items are chosen to be performed in the parks on National Day, and the best of these are put on stage in Peking.

A New Dance Language

"Happily Drying Grain to Store Against War" is a dance created by women commune members in Tahsing county outside Peking. As with their worker sisters' dance, audiences like its folk melodies accompanied by the *sona* horn and the scenery conveying the joyful atmosphere of a bumper harvest with great mounds of wheat on the threshing ground.

A group of peasant girls with fans dance onto the stage. They spread the wheat out, turn it over and over, sift the chaff from the

grain, toss it into the air to winnow it, fill sacks and pile them up. The dance picture is clear and highly expressive. For example, when the girls spread the grain out in the sun, some of them examine a handful carefully to see whether it is dry enough. As they sift, they pick out small stones and crumble the chaff between their hands. When they fill sacks, they hold them open smartly.

The dancers' movements are done so well that audiences feel the peasants' spirit in selecting only the driest and cleanest grain for the state. Not just anyone, but only those who have worked in the communes and know the class feeling of the poor and lower middle peasants can design and perform such an impressive dance.

One of the directors and dancers is a city middle school graduate who left Peking four years ago to settle down in a Tahsing county commune. She loved dancing in her school days. In the village she joined the production brigade's art propaganda team and often sang and danced for the peasants during work breaks in the fields. As she learned farm work she was impressed by the fact that the peasants answered Chairman Mao's call, "We must have grain reserves", by selecting the best of their grain for the state and the collective's reserves. She decided to put all this into a dance.

Like any other county around Peking, Tahsing has its own art propaganda center. During the slack season after the autumn harvest, the center has some of the members of each brigade's propaganda team come to create and perform items praising good people and good deeds. Then the members tour every commune to give performances. They go back to work in their own brigades just before the spring plowing.

Before festivals every year, items popular in the county are polished and raised to higher standards. The best are chosen to be presented at performances of amateur troupes from the entire rural area around Peking. The best of these are then performed at the National Day celebrations. The dance "Happily Drying Grain to Store Against War" was revised and improved many times during its performances in the countryside. Women commune members liked it very much because they saw their own work moved onto the stage. Their valuable advice helped correct the dancers' movements.

Audiences are very pleased with these new dances which speak a language straight out of everyday socialist life. Dancers of the China Ballet Troupe were particularly impressed and promptly called on their amateur colleagues to swap pointers and learn from them.

The Acrobats





Two Acrobatic Troupes

Staff Reporter

AS the Chinese people's messengers of friendship, two Chinese acrobatic companies are now on tour. They are the Shenyang Acrobatic Troupe, currently touring North and South America, and the Peking Acrobatic Troupe, visiting Africa and the Arab countries. Both are quite large companies, each with about 70 members.

What have they done in inheriting and developing China's 2,000-year-old acrobatic art? What kind of display are they offering our foreign friends on their tours? To get the answers this reporter visited some acrobats and responsible persons in the two troupes. The following is what I saw and heard.

Innovation on the Old

The curtain is slowly drawn to the gay, vibrant sound of gongs and drums. Two boys somersault and cavort about teasing two "lions" (each acted by two acrobats wearing suits of red-gold fur and the magnificent stylized head of the lion figure) with carved balls, which in ancient art works is the lion's plaything. The lions themselves indulge in their own acrobatics, chasing the balls, pouncing, rolling on the ground.

The more than 20 items in the two-and-a-half-hour performance are marked by national flavor and at the same time give one the feeling of a new grace born of bold innovation. An example is the jumping-through-hoops act. In ancient times it was called "Swallows at Play", for its light, swift movements. The first hoops, according to historical records, were the bamboo rims of the sieves used for winnowing grain. Before liberation acrobats, pressed by circumstance to perform sensational acts to attract an audience, jumped through hoops of fire or knives, often at the risk of injury.

In recent years, through ingenious creation and hard practice the acrobats have made this old act into something new. Many of the hoops are only a little wider than their bodies. For the performers to sail through a hoop one after another, or for two persons to go from opposite directions through hoops placed one on top of the other demands great precision and dexterity; it can be done only after sound basic training.

"Water Meteors" (see p. 35) is an ancient traditional act which had died out before liberation. Fan Liping and Wang Shih-an, two young acrobats with the Peking company, have performed it in recent years in a version enriched with movements from calisthenics and the dance. Each of them has a rope with transparent bowls filled with water attached to either end. This they swing at top speed—hence the name "meteors". The jugglers toss the ropes into midair and catch them, sometimes throwing them to each other, sometimes turning somersaults while the ropes are in the air, all without spilling a drop of water.

A new act is the "Circle of Eight Meteors". The acrobat spins a frame on which are hung eight glass bowls of red liquid. A feeling of festivity fills the stage as the frame gyrates, now quickly, now slowly, and the liquid twinkles to the rhythm of the accompanying music.

"Flower Batons" developed out of a Chinese folk game. Before liberation a veteran acrobat performed it with a stick held in one hand striking at another stick to keep it moving in the air. The Shenyang troupe sought the performer out and asked her to join them to teach it to the young people. Today the act has been improved to one in which six people, in a perfectly coordinated performance, keep a dozen batons spinning and weaving about as

they themselves leap and somersault among them.

Growth of a New Force

The observant spectator will find the vast majority of the acrobats young. Healthy, active and full of confidence, they exhibit a youthful vitality and the intelligence and courage of the laboring people.

Traditional-style Chinese sleight-of-hand performances demand a



Somersault on the tight rope.

high level of skill. Twenty-six-year-old Chin Ming-hsiao with the Peking troupe appears on stage in a long Chinese robe with nothing but a flowered tablecloth in his hands. In a few minutes he has produced a succession of objects which fill the stage: a huge heavy glass jar with many goldfish swimming inside, an iron basin with flames rising from it, vases of all sizes. Put together, these things take up more space than he does. Knowing full well that all had been hidden inside the robe, the spectators are nevertheless made to wonder where the objects come from. In the Peking company this magic act was formerly done only by Yang Hsiao-ting, a veteran of



The Lion Dance performed at the Workers' Stadium.



Twirling hollow bamboo diabolos.

30 years. Now he has unreservedly passed on the secrets of his skill so that younger stage artists can carry on the tradition.

"Fishing", another sleight-of-hand act, is expertly performed by Liu Chung, a young magician with the Shenyang troupe. As he goes among the audience he pulls goldfish and carp out of the air with a flip of the hand.

Performing acrobatics while balancing a set of bowls on the head is a very difficult feat which could be done by only a few experienced people before the cultural revolution. True to the saying, "A few minutes on stage means a thousand days of training

off it," performers often spent long hours practicing a single movement. Yet now, young people with both the Peking and Shenyang troupes have not only mastered the act, but present it in a more difficult form than before.

In one of these numbers, "Bowls on Two" (see p. 35) by the Peking troupe, a young woman stands on one foot on the shoulder of her partner. On her head she balances a stack of ten large china bowls weighing over four kilograms. As she stands on one foot on his shoulder, she removes the bowls and places them on the upturned sole of her other foot. Then, without displacing them, she does a hand-stand on the upturned

hands of her partner. Bringing her feet together, holding the bowls between them, she slowly bends her legs and with her feet places the bowls back on her head. Finally, with the bowls in her hands, she does a backward somersault from the shoulders of her partner to the ground. To learn such an act usually took about a year, but 24-year-old Wang Kuei-hua won the admiration of all for the willpower she showed in mastering the art in three months.

It is a joy to see the sound growth of the boy and girl acrobats. The two boys in the Shenyang troupe's lion dance are Liu Chih-liang, 13, and Chao Chun, 11. Although they joined the troupe's apprentice class only in 1970, they can now give stage performances. Two "veterans" spectators will see performing with the Peking troupe are Chao Yen-ping, 12, and his sister Chao Yen-yen, 10. She does an act on the unicycle (see p. 34). Coming from an acrobatic family, they began performing in public in Peking in 1968 when they were aged 8 and 6 respectively.

Many of the young people are graduates of a five-year training course, which both troupes have. The children begin their schooling at the age of 7. In the morning they have physical and professional training under experienced acrobats, and in the afternoon attend classes in ordinary school subjects.



The Shenyang troupe does its practices in the courtyard.

The children live in the school, with adults assigned to help them with problems of everyday living.

Today's Happiness

After watching the performances, the reporter was taken to the acrobats' living quarters and their gymnasium. In the few days I spent with them I learned more of the changes which have taken place in the life of the acrobats. In the old days, to be an acrobat, magician or juggler meant being at the very bottom of the social scale, a life of cold and hunger, always on the road giving performances in the open.

The balustrade around the moat serves as a bar for early-morning exercises in the open air.



By the eve of liberation, unable to make a living, many had left the profession. Rare skills were being gradually lost. After liberation in 1949, giving attention to acrobatic art, the People's Government organized the troupes in various parts of the country into state companies. The acrobats began to be cared for and respected as revolutionary artists.

Meng Hsiang-yang of the Shenyang troupe was always travelling about giving performances in the streets and could never set up a permanent home. Since the liberation she has married and has a

home of her own. She and her husband, both getting on in years, are now teachers with the troupe and two of their four children are acrobats with it.

Young acrobats trained in the new China are so much better off than their predecessors. New office buildings and dormitories have been built for them by the government. They can devote themselves to training in bright, spacious and well-equipped gymnasiums. There are special teachers to give them basic courses in music and dance, which acrobats in the past never learned.

In addition to their monthly wage, the government supplies costumes and an extra subsidy for food. They pay only 40 percent of the cost of the extra-nutritious diet served in the troupe's dining rooms.

A close comradely relationship exists between the troupe leader, art director and political instructor and the ordinary members. While on tour these cadres live in the same place and eat together with the acrobats. When a performance is over, they, like everyone else, lend a hand in clearing away the stage properties.

The acrobats were happy to talk about their trip abroad. They said they would do their very best in each and every act in order to promote friendship and cultural exchange between the Chinese people and the peoples of different countries.

Lesson 12

参加电影招待会
Cānjiā Diànyǐng Zhāodàihuì

Attending a Film Reception

前天 晚上, 我 和 两 个
 Qiántiān wǎnshang, wǒ hé liǎng ge
 Day before yesterday evening, I and two

朋友 去 中国 大使馆 参加 电影
 péngyou qù Zhōngguó dàshìguǎn cānjiā diànyǐng
 friends went China embassy (to) attend film

招待会。
 zhāodàihuì.
 reception.

Translation

The evening before last two friends and I went to a movie reception at the Chinese embassy. It started at 7:30. We arrived at 7:20. A comrade from the embassy came out to welcome us. He shook hands with us and led us upstairs. On entering the cinema hall he asked us to be seated and gave us warm attention.

We saw *Red Detachment of Women*. The story is very interesting. I liked both the music and dancing very much.

As we left the embassy we excitedly exchanged opinions about it. All of us hope to have more such opportunities.

Notes

1. *The simple directional complement.* The verbs lái (come) and qù (go) indicate the direction of the action in the same way that these verbs do in English. When they are used after another verb they are called the simple directional complement. For example, Tā chūlai le 他出来了 (He has come out). Other examples: shànglai 上来 (come up), jìnlai 进来 (come in), huílai 回来 (come back). In these examples lai 来 is the simple directional complement of the verbs chū 出, shàng 上, jìn 进 and huí 回. Examples with qu 去 (go): Tā chūqu le 他出去了 (He has gone out), xiàqu 下去 (go down), jìnqu 进去 (go in), huíqu 回去 (go back). When a verb has a simple directional complement the object (which in Chinese can be other parts of speech as well as a noun) is generally put between the verb and the complement. For instance, Tā shàng lóu qu le 他上楼去了 (He has gone upstairs). Tā huíjiā lai le 他回家来了 (He has come home). Lóu 楼 and jiā 家 are objects.

2. èr 二 and liǎng 两. Both 二 and 两 mean two, but they are used in different ways.

a. As an ordinal number, 二 is used. Examples: dièrkè 第二课 (lesson two), èryuè 二月 (February).

b. As the last digit of a multi-digit number 二 is used, as in shíèr 十二 (twelve), yībǎi sānshíèr 一百三十二 (one hundred thirty-two), yīqiān wǔbǎi liùshíèr 一千五百六十二 (one thousand five hundred sixty-two).

c. Before 十 (ten) 二 is used. For instance, èrshí 二十 (20). Before 百 (hundred), 千 (thousand), 万 (ten thousand), either 二 or 两 can be used. For instance, èrbǎi 二百 or liǎngbǎi 两百 (200), èrwàn 二万 or liǎngwàn 两万 (20,000).

d. Before the measure word that accompanies a noun, 两 is used, as in liǎng ge rén 两个人 (two people), liǎng bēi píjiǔ 两杯啤酒 (two glasses of beer). But if the number is larger than ten, the last digit must still be 二 and not 两. Examples: shíèr fēng xìn 十二封信 (twelve letters), yībǎi sìshíèr ge rén 一百四十二个人 (one hundred forty-two people).

3. *Object placed before the verb.* When the speaker wants to stress the object, it may be put before the verb, as in Yīnyuè, wǔdǎo wǒ dōu hěn xǐhuan 音乐、舞蹈我都很喜欢 (I liked both the music and dancing very much).

Exercise

I. Read the following numbers and word groups:

- (2) 个工人 (22) 个工人。
- (2) 个运动员 (2,000) 个运动员。
- (2) 个节目 第(2) 个节目

II. Complete the following sentences using the simple directional complement 来 or 去 in accordance with the location of the speaker:

- 下雨了, 你不要出__了。 (The speaker is at home)
- 请你等一等, 他一会儿就下__。 (The speaker is downstairs)

(Answers on p. 16)

招待会 七点半 开始。 七点
 Zhāodàihuì qīdiǎnbàn kāishǐ. Qīdiǎn
 Reception half past seven started. Seven o'clock

二十分, 我们就到了 大使馆。
 èrshífēn, wǒmen jiù dào le dàshìguǎn.
 twenty minutes, we then arrived embassy.

大使馆 一位 同志 出来 迎接
 Dàshìguǎn yī wèi tóngzhì chūlai yíngjiē
 Embassy a comrade came out welcomed

我们, 跟我们 握手, 然后 带
 wǒmen, gēn wǒmen wò shǒu, ránhòu dài
 us, with us shook hands, then led

我们 上楼 去。 走进 电影厅, 他
 wǒmen shàng lóu qu. zǒujìn diànyǐngtīng, tā
 us (to) upstairs go. Entering cinema hall, he

请 我们 坐下, 热情地 招待 我们。
 qǐng wǒmen zuòxia, rèqingde zhāodài wǒmen.
 invited us sit down, warmly received us.

我们 看的 电影 叫 《红色 娘子军》。
 Wǒmen kàn de diànyǐng jiào «Hóngsè Niángzǐjūn».
 We saw film called Red Women's Army.

故事 很 有意思。 音乐、 舞蹈 我
 Gùshi hěn yǒuyisi. Yīnyuè, wǔdǎo wǒ
 Story very interesting. Music, dance I

都 很 喜欢。
 dōu hěn xǐhuan.
 all very liked.

从 大使馆 出来, 我们 热烈地
 Cóng dàshìguǎn chūlai, wǒmen rèliède
 From embassy came out, we warmly

交谈, 大家 希望 以后 还 能 有
 jiāotán, dàjiā xīwàng yǐhòu hái néng yǒu
 talked, everyone hoped afterwards also can have

这样 的 机会。
 zhèyàng de jīhuì.
 such opportunity.

参观红旗电机厂

Cānguān Hóngqí Diànjīchǎng

Visiting the Red Flag Electrical Machinery Plant

星期三我们参观了红旗电机厂。

Xīngqī sān wǒmen cānguānle Hóngqí Diànjīchǎng.
Wednesday we visited Red Flag Electrical Machinery Plant.

工厂的一个同志先把我们领到
Gōngchǎng de yige tóngzhì xiān bǎ wǒmen lǐngdào
Plant's a comrade first take us lead to

会客室，给我们简单地介绍了工厂
huìkèshì, gěi wǒmen jiǎndānde jièshàole gōngchǎng
reception room, gave us briefly introduced plant's

的情况。然后他带我们到各个车间
de qíngkuàng. Ránhòu tā dài wǒmen dào gègè chējiān
situation. Then he brought us to each workshop

去参观。
qù cānguān.
go visit.

这个工厂比较小，厂房和机器
Zhègè gōngchǎng bǐjiào xiǎo, chǎngfáng hé jīqì
This plant rather small, buildings and machines (and)

设备大部分是工人们自己造的。
shèbèi dà bùfēn shì gōngrénmen zìjǐ zào de.
equipment large part were (by) workers themselves built.

这种自力更生的精神使我们很
Zhèzhǒng zìlìgēngshēng de jīngshén shǐ wǒmen hěn
This kind (of) self-reliant spirit made us very

感动。我们看到工人们先把原料
gǎndòng. Wǒmen kàndào gōngrénmen xiān bǎ yuánliào
moved. We saw workers first take raw materials

制造成零件，再把各种零件装配成
zhìzàochéng língjiàn, zài bǎ gèzhǒng língjiàn zhuāngpèichéng
make into parts, then take various parts assemble into

一台一台崭新的发电机。从原料
yítái yítái zhǎnxīn de fādiànjī. Cóng yuánliào
one (after) one brand-new generators. From raw materials

到成品，经过了多工序啊！
dào chéngpǐn, jīngguòle duōshǎo gōngxù a!
to product, go through how many steps!

Translation

On Wednesday we visited the Red Flag Electrical Machinery Plant. First a comrade from the plant led us into the reception room and gave us a brief introduction to the plant. Then he took us through the workshops.

This plant is rather small. Most of the buildings, machines and equipment were built by the workers themselves. We were very moved by this spirit of self-reliance.

We saw how the workers made the raw materials into parts and assemble these into one brand-new generator after another. How many steps there are from raw materials to finished product!

Notes

1. *The 把 sentence.* The preposition 把 is sometimes used to transpose the object before the verb for emphasis. For instance, *Tā bǎ xìn xiěwán le* 他把信写完了 (He finished writing the letter). This is also done when the verb and the elements after it are closely connected and the object cannot be put between them (that is, after the verb). For example: *Tāmen bǎ yuánliào zhìzàochéng língjiàn* 他们把原料制造成零件 (They made the raw materials into parts). We cannot write this sentence as 他们制造原料成零件. Because the verb 制造 is closely connected with the elements 成 and 零件, the object 原料 cannot be put between them.

The word-order of the 把 sentence is as follows:
Subject — 把 — object — verb — other elements. E.g.:
他 把 信 写 完了。

The following points should be kept in mind when using the 把 sentence.

a. It is only used when there are other elements after the verb or the verb is reduplicated. For example: *Gōngchǎng de yige tóngzhì bǎ wǒmen lǐngdào huìkèshì* 工厂的一个同志把我们领到会客室 (A comrade from the plant led us into the reception room). We cannot say 工厂的一个同志把我们领。

b. When there is a word of negation or an auxiliary verb it is placed before 把, not before the verb. For instance, *Tā hái méiyǒu bǎ xìn xiěwán* 他还没有把信写完 (He has not yet finished writing the letter). We cannot say 他还把信没有写完. Another example, *Wǒmen yào bǎ zhōngwén xuéhǎo* 我们要把中文学好 (We must learn Chinese well). We cannot say 我们把中文要学好.

c. Not all verbs can be used with 把 and there are other more complicated usages of the 把 sentence which are not explained here.

2. *a 啊 as a modal particle.* It is used at the end of an exclamatory sentence. For instance, *Tiānqì zhēn hǎo a!* 天气真好啊! (The weather is really fine!) *Cóng yuánliào dào chéngpǐn, jīngguòle duōshǎo gōngxù a!* 从原料到成品，经过了多工序啊! (How many steps there are from raw materials to finished product!)

Exercise

Organize the following words and word groups into sentences:

- 哥哥、把、了、信、完、写。
- 没、看、本、他、把、那、完、杂志。
- 运、沟里、的、石头、走、社员们、了、把。

(Answers on p. 16)

THE NEW LEADER FROM THE COUNTY

Staff Reporter



Jimumchi, a deputy county Communist Party secretary in the Liangshan Yi Autonomous Chou, Szechuan province.

ON a large tract of newly-upturned land a group of commune members of the Yi nationality were sowing maize at a fast pace. All eyes were drawn to a strongly-built man of about thirty-five. He was wearing rubber shoes and his cape slung off his shoulders revealed a pair of sturdy arms. One look at them showed that he was no newcomer to labor.

"Who is he?"

"The new leader from the county," someone offered.

"New leader, eh? He really knows how to work."

"Of course, he used to be a slave."

The man in question was Jimumchi, a deputy secretary of the Chaochueh county Communist Party committee in Szechuan province's Liangshan Yi Autonomous Chou, who had come to help out at this busy time.

He had been born in a poor peasant family in Yuehsi county in Szechuan province. When he was six his parents were so impoverished that they had to sell him to a slave owner as the lowest type of chattel slave, called hearth-tender by Yi custom. He was sold from one owner to another just like an animal. In his masters' houses he was hard-pressed with the domestic tasks of carrying water, cook-

ing and caring for the children. At other times he had to go into the mountains to collect firewood, graze the cattle and sheep or do the plowing. His food was a mixture of buckwheat and wild roots. His clothing was of tattered hemp cloth which did not keep him warm and hardly covered his body. In the depths of winter he used to huddle with the sheep for warmth.

Once, though he was ill, the slave owner ordered him to go out for firewood. When he refused, the slave owner snatched up a pair of hot fire tongs and struck at him, searing his flesh, all the time showering him with curses for being lazy. The slave owners were the masters of these mountains; where could young Jimumchi go to redress his grievances?

IN 1950 the People's Liberation Army planted the first red flag atop the Liangshans, and soon afterwards the people's political power was set up. At the end of 1955 the People's Government sent a work team to the Central Puhsiung district to help lead the democratic reform and abolish the brutal slave system once and for all in the Liangshan Mountains. The team members mobilized the masses and explained Party policies to them. Jimumchi welcomed them as kinfolk and spoke his heart

about his bitter past. From then he gradually began to learn something about revolution. He came to see that in the past the plight of the slaves was not their "fate" nor the punishment of the gods; it was solely because of oppression by the slave owners. He told the other slaves of his new understanding, thus helping to unite the masses around the work team.

The slave owners tried to keep the slaves from getting close to the work team with threats, and spread rumors to stir up national feeling. "The Hans can never be our friends," they said, "any more than you can use a stone for a pillow." (Most of the members of the work team were Hans.) Jimumchi turned a deaf ear to the rumors and reported these evil activities to the work team.

Once Jimumchi was dispatched by the work team to the Lower Puhsiung district with a confidential letter. The team members warned him to be vigilant on the road. On his way back with another letter he and his companion were kidnapped by several former slave owners. Jimumchi remained calm and collected. Overhearing that his companion was not suspected of anything and was to be released, at the risk of his life Jimumchi managed to get the letter to him so that he could pass it on safely. Later the slave owners chained Jimumchi hand and foot

by day, and at night locked him up in a big cupboard. Since they could get no information from him, they plotted to murder him. They took him to an uninhabited part of the forest. Just as they were about to accomplish their foul aim, a unit of the People's Liberation Army stationed nearby arrived to rescue him. This made him see even more clearly what kind of people the former slave owners were.

THE democratic reform was completed throughout the Liangshan Mountains in 1956. In the course of the struggle Jimumchi had been chosen leader of the militia. He played an active role in the revolutionary mass movement to struggle against the slave owners and distribute the land. With other militiamen he helped the PLA ferret out hidden remnants of the Kuomintang army. Ignoring fatigue, he often did extra sentry duty on guard against the intrigues of the class enemy.

From a slave with little understanding of the reason for his oppression, Jimumchi developed, helped by the Party, into a conscious fighter for the vanguard organization. In December 1957 Jimumchi joined the Communist Party. Very soon he became secretary of the Party branch of the Puhsiung district's Liechingti production brigade. The movement to set up people's communes was just then sweeping the country. Jimumchi and the other former slaves gave their full support to this new step.

Some unreformed slave owners sneered, "These slaves don't even know how to manage their own homes properly, how can they ever manage a commune? It's like a man jumping off a peak with his eyes open." At a meeting to mobilize the people for setting up the commune Jimumchi gave a ringing answer to these taunts. "Chairman Mao himself is leading us," he said. "Let us move forward with great strides. The class enemies are just waiting to see us fail. We'll show them what we can do!"

THINGS turned out as Jimumchi had said. That year the commune members plunged into scien-

tific farming under his leadership — using improved strains of wheat, enlarging the cultivated area, changing the traditional broadcast sowing for sowing in rows, growing two crops a year instead of one. There had been an old belief that people would go blind if night soil or cow manure were used to enrich the soil. With shoulder poles Jimumchi and other commune members carried great quantities of night soil a long way from the county town to demonstrate that this idea did not hold true. He organized commune members to fell trees in the forests and with the wood make a new kind of plow that could plow more deeply.

Because of their efforts, the brigade's 1959 harvest — the first after the commune was formed — was a good one. In the apportionment every household received more grain and money than in years before the commune. Their brigade was given a red banner as an "advanced production unit", and praised by the county Party committee. This demonstration of collective economic power was a blow to the class enemy and further inspiration for the masses.

In 1960 Jimumchi was transferred to work in the Communist Party committee of the Liangshan Yi Autonomous *Chou*. When the cultural revolution began he or-



This was life for us Yi slaves in the past.



Today we are masters of our country.

From a woodcut series created jointly by artists from the Liangshan Mountains and Chungking

ganized some comrades into a propaganda team and went to many brigades in Puke, Puto and other counties to explain the cultural revolution at the grassroots level — how it was a revolution of the proletariat against the bourgeoisie and other exploiting classes, and about Party policies and Chairman Mao's directives for it.

HE SPENT seven months in Chiutu township in Puto county, where the class enemy was very active. A former slave owner was spreading the rumor that the people's government would soon leave and the Liangshan Mountains would again belong to the slave

owners. Taken in by him, one commune member had secretly gone to him to reaffirm their old clan relationship.

Learning of the incident, Jimumchi immediately visited this commune member. "Those former slave owners have always hated the Communist Party, socialism, and us emancipated slaves fiercely," he said. "We have pulled up their system of exploitation by the roots and taken the road that will bring prosperity to all of us. Do you think they're going to take their defeat lying down? Remember how those slave owners made us suffer in the past? Do you think they'd be any different to you?"

Don't let your happy life today make you forget what they're really like."

His words helped that commune member see the light, and the latter publicly exposed the former slave owner's dirty deed. Jimumchi seized this chance to mobilize the masses to launch a movement to denounce and struggle against the class enemies. In it, the masses gained a deeper education in class struggle. When the time came for Jimumchi to leave Chiutu township the people didn't want him to go. They made several requests to the county leaders to allow him to stay. But as he was needed elsewhere, they had to let him go.



The People's Liberation Army helped us overthrow our oppressors.



We smashed our chains.



We learned from Chairman Mao's writings that the laboring people are the makers of history.



We of the Liangshan Mountains are marching down the socialist road.

JIMUMCHI was appointed to be deputy secretary of the Chao-chueh county Party committee in May of 1971. One evening about a year later, just as he was about to retire, the phone rang. It was an urgent call from the Puti brigade in Chengpei commune. Over 50 *mu.* of crops had been flooded as a result of a big rainstorm. Several commune members' houses had collapsed. He called out two other comrades, and in a sidecar motorcycle hurried to the Puti brigade. On arriving he lost no time in examining the state of the flood and inquiring about the damage. He and the brigade Party secretary decided that the first thing to do was to arrange shelter for those families whose homes were in ruins and then in the morning they would begin work on the damage. "We must make up the loss," he said. Then he rushed to the Wen-chuan brigade in Chuho district to

inspect conditions there and work out salvage measures with members of the district Party committee.

Early the next morning, back at the county town, he called an emergency meeting of the county Party committee. They decided to mobilize office workers, students and others to go to aid the stricken districts. He himself led a salvage team to Puti, where the rain and hail had ruined a vast tract of crops. Some of the shoots lay buried in the mud and sand, others had been washed out. The commune members were in very low spirits. Jimumchi gathered together the cadres, Party members, Youth Leaguers and others of the most active people. To encourage them to struggle to overcome the loss, he listed factors in their favor. "With the good leadership of the Party and the collective economy

of the people's commune," he said, "we can defeat this disaster. These difficulties are only temporary. Surely we can overcome them."

With this encouragement the masses showed new confidence and raised the slogan: "Go all out and work with a will to turn a bad thing into a good one!" They rebuilt the banks around the fields that had been wrecked and raised the flattened sprouts. Those that had been uprooted were replaced. A special shock team was formed to help rebuild the houses.

Jimumchi was at once the leader and strong hand in the battle. He spent several days and nights in the muddy water with little rest. His eyes became bloodshot. But his and the commune members' sweat was not in vain. Before very long the ruined field had again turned green with the young and flourishing crop.



Image of the Chinese People

The Chinese revolution opened the road for the dictatorship of the proletariat. This revolution rallied the laboring masses around it. Your magazine brings us the image of the vigorous, heroic Chinese people working untiringly to build up their motherland and maturing in the flames of struggle.

S.S.M.

People's Democratic Republic of Yemen

Unity Is Strength

Your magazine makes me realize the fact of an English proverb that says: United we stand, divided we fall. About socialist construction, your magazine made me understand that determination is power. The Chinese are a very determined people.

J.O.B.

Lagos, Nigeria

People Make History

We learn ever more from the Chinese socialist revolution. It has highlighted the equality between the sexes in all fields, whether agricultural, artistic, social or cultural. Working in production brigades gives each person his responsibility

and each contributes actively to the progress and to the victory of the Chinese people in their struggle with nature. The socialist revolution has shown us that the people, and the people alone, are the creative force making world history.

A.S.

Dabola, Guinea

Self-Reliance

Through your recent issues I have come to appreciate the industrial upsurge in China and the great solidarity amongst the Chinese people.

"Song of the Dragon River" (July 1972) made a great impression on me by showing me the consciousness with which each Chinese works for the advancement of his country.

"Changyu No. 7 Fights a Blizzard" (French edition, June 1972) also showed the great spirit of unity of the Chinese, who fear no sacrifice when it comes to saving the lives of their fellow-men and promoting the good of their country.

"Steelworkers Tap Hidden Potential" (June 1972) has convinced me that the primary condition for success is reliance on one's own strength plus outside help.

K.A.K.

Lome, Togo

Changing Nature

I have realized how much the cultural revolution has stimulated and changed China's economic and social development and construction. The will and enthusiasm of ordinary people to work together for

the general good, and not just for themselves, is very impressive.

In particular, the articles on changing nature (reclamation of marginal land, deserts, afforestation) and the progress of China's heavy industry. These show that man with the right leadership can overcome nature and build a better world.

R.C.

Brighton, U.K.

In the article "The Yellow River Today" (July 1972) the turning of the sorrow river, said to be unconquerable, into a benefit to the people showed me the positive dynamic determination about China's socialist revolution and socialist construction. I believe from the article that the river has in practice been conquered and people won't lose their lives and homes anymore.

D.E.E.

Oba, Nigeria

Preventing Pollution

The Chinese achievements in the human, industrial and cultural fields for the good of the people have opened up a new road for humanity. While profit alone counts in the capitalist countries, socialism in the People's Republic of China does not neglect less lucrative but highly important aspects such as pollution control, which affects the livelihood of the people. This is the reason why such articles as "Tsitsihar Saves Its Fish", "A Chemical Plant Fights Pollution" and "How We Prevent and Treat Occupational Diseases" impressed me most particularly.

P.A.

Saint-Avoid, France



